

THE CHINESE RECORDER

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EDITORIAL

SIGNS OF ENCOURAGEMENT

Returning from furlough one is able to note signs of advance or retreat that did not, when leaving China, stand out from the general whirligig of events. This is especially true of the Christian Movement in China. A year or so ago its members were distraught or disturbed by criticisms and other adverse movements. These adverse movements have by no means disappeared. Their aggressiveness has, however, somewhat subsided and a reassertion of the Christian spirit and interest in Christianity have again taken first place in Christian consciousness. The Christian Movement has resumed its normal activities and is again registering progress. Some of the signs of this encouraging situation are mentioned herewith. In connection with these we cannot now go into detail though we shall be glad to have our readers pass on to us any information thereon in their possession.

Revival is in the air. The success of the meetings held by Stanley Jones stand out among the signs of this revival. Though political stress and nationalistic fervor are deeply affecting the Chinese everywhere, they did not inhibit eager attention to his virile message. At some points the "Oxford Movement" is beginning to make dry bones shake. In numerous places there are spiritual awakenings. General Chang Chih-Kiang's "Christian Bands of Ten" are likewise accelerating this movement of interest in things of the spirit. Students in schools, to some extent at least, show renewed attention to the meaning and message of Christianity. The distribution of Christian literature, of certain types, has been fairly large. In addition Christian interest and effort in rural reconstruction

and the economic improvement of life in China is slowly gaining ground.

These movements vary in emphasis, it is true. None of them, as yet, promises an immediate solution to any of the major issues facing either China or the Church. Yet they indicate that the Christian spirit is regarding itself: that it is more in command of itself than was the case a year or so ago: that it is again expressing its inherent spiritual aggressiveness. It does not take a very far-seeing eye to realize that more and even greater troubles loom ahead for both China and the Church. Yet may we take courage from these signs of present-day renewal of Christian effort. They may well mean a time of strengthening and preparation for more difficult days ahead. In any event they are deepening the realization of the supreme realities of life. Such realization is never won along one avenue of approach alone. There are varying ways to a deeper grasp on God and a bolder loyalty to His way of living. In fact the variety of these approaches to the deeper meanings and higher loyalties of life is in itself one of the significant signs of the times.

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SPIRITUAL STRAIN

And yet it must not be forgotten that these are days of unparalleled strain of spirit for all people in China. No movement of a foreign power upon China has ever stirred her people so widely as Japan's aggressive actions during the last year or so. In saying that we are not forgetting the effects of foreign military activities in connection with the Boxer Movement nor the far-reaching influences of the various revolutionary movements that have swept over sections of China in recent years. But the first affected mainly the ruling class and the others did not penetrate the consciousness of all the Chinese. The present undeclared war is, however, welding the minds of the Chinese into one in a way no other war or aggressive actions of foreign powers has succeeded in doing.

There is a far greater degree of political unification in China than has been apparent before. This the latest foreign war—what else can we call it?—has brought results in this regard that no effort at domestic change has achieved. In spite of widespread realization of China's military weakness the Chinese determination to resist to the limit of available strength is growing. Long and patiently has China waited on the League of Nations for some help in stopping the attack upon her territory and sense of justice. She has received a moral judgement in her favor, it is true, but no other result so far that promises to stop the aggressor. This, unfortunately, results in uncertainty about the disinterestedness of any foreign power and a growing conviction that the Family of Nations, which China has entered, has not yet developed sufficient family spirit or power to stop one member of the family from building up its own destiny and security at the expense of another. Inevitably China concludes that she must save herself! National militarization appears to be the only way out. Indeed a feeling of resentment at lofty ideals that do not work and treaties that do not operate, except for those strong

enough to uphold them by military strength, may easily engender a suspicion of all foreign relationships that will take considerable time to allay.

All this, and much more, creates strain of spirit in China. In this Chinese Christians share. When taking part in spiritual awakenings they may not, for the moment, say much about them. But the strain is felt, nevertheless. Among those who feel this strain are Christians in high political office. Students, too, find it hard to concentrate on academic studies. The almost complete futility of China's efforts to find a solution chills, also, the ardor of attack upon her many other intricate problems.

But why draw attention to this strain of the Christian spirit? Because it arises in three vital issues that Chinese Christians are facing in a way they never faced them before. First, there is the relation of their national obligation to their Christian loyalty. That suggests, second, the relation of their Christian idealism to their national security. Third, they face the issue of what their Christian faith can do to save their country. To them, and indeed to some missionaries, Christian ideals do not seem to be as easily upheld now as in times when military aggression did not threaten so immediately the reconstruction and life of China.

What might Christians do to help relieve this strain and put these issues in their proper place? Listening to eloquent sermons on the fact that Christianity does not uphold the use of force will not help much. For "Christian" nations appear to be watching these inroads upon China's life with little urge to risk anything themselves in stopping them. In saying that we do not mean that they should go to war to stop this undeclared war. Their hesitancy is, however, one of the causes of the strain on China's spirit. Sympathetic sharing of this spiritual struggle will help more than preaching. This is, indeed, one of the times when a missionary who desires to help his Chinese fellows must patiently wend his way into the inmost recesses of their souls. There, without chiding them for their uncertainties and doubts, he must share their struggle to find the Christian way out. The issues involved are not, after all, purely Chinese issues. They are issues that face Christians everywhere. For missionaries, therefore, to sit down quietly with a few Chinese Christians and face frankly these issues and endeavor with prayer and sharing of inmost questionings to enter into a fellowship of struggling would relieve the strain for all and might throw light on what should be done. It is certainly worth trying.

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REEXAMINATION

"We members of the Church in China are called in part by the challenge of Communism to a reëxamination of both our faith and our practice as Christians, and to the task of bringing about without delay those changes which such an examination may show to be required by the Spirit of our Master." These arresting words are taken from an article by Bishop Roots of Hankow on "Communism

Challenges Church in China."¹ The article is worth reading for itself. We confine ourselves to this quotation, however, because this particular challenge is only one of a series which calls us no longer "in part" only but wholly to the making, "without delay," of the reëxamination and changes urgently recommended in this quotation.

The criticisms of tourists who peep in on us and of foreign commercial residents who blame us for undermining the "docility" of the Chinese—these stirred but a ripple on our consciousness. They were adverse breezes only. But when the intellectuals of China started criticizing us we began to wonder what it all meant. They started a blow that made us, at times, steer more carefully. We found it easy, however, to say of all the critics so far mentioned, "They are not within our ranks: they cannot, therefore, be expected to understand our real purpose." But when the Chinese Christians added their criticisms we found ourselves buffeted by a gale. Then we tried to change somewhat our course.

To all the above has now been added the honest criticisms of "Re-Thinking Missions." Its authors are not laymen in the sense of being ordinary church members: but neither are they missionaries or board administrators. They are supporters of missions. They are of us! They have added to the criticism of those outside our ranks but unlike many of the latter they have done so constructively. They compel us to face the facts about ourselves! Friends as well as enemies are now criticizing us! And we must face their criticisms with determination to find a way through them to something better. Criticism is, after all, a stimulant to spiritual growth if taken in the right spirit. We must make this strong wind of criticism serve our purpose!

Critics are not, any more than anybody else, always right. To prove where they are wrong, however, does not prove that we are right. One question we must ask ourselves is, What are the causes of this critical wind that has now risen to a hurricane? Where are we wrong? That means that we must dig out the causes in us and our work that give ground for the criticism. We should no longer take time to ask what in the critic makes him feel and talk as he does. We must outline those things in "our faith and practice" that make him feel critical. What is the other fellow's viewpoint about us and our work? Where do we fail to fit adequately into our common environment?

One cause of this hurricane of criticism occurs to us. The so-called modern man's ideas of religion are, in general, rather vague. That vagueness the variety of the ways through which it is presented to him do little to dispel. Yet is there one thing the modern man expects of religion that is not as yet manifested to an adequate degree. Religion in the lands from which the modern Christian Movement went forth has been largely individual. It aimed to produce individual cleansing, peace, spiritual security and good lives. The value of these is not, so far as we know, seriously challenged. Yet the modern world or man wants something in addition. The

1. See *The Spirit of Missions*, February, 1933.

civilization of which religion and he have been a part, has also been individualistic. Men have been taught, largely, that building up their personal welfare is the chief end in life. They have learned this lesson all too well! Now their civilization is breaking down. Spiritual power heading up mainly in individual lives does not promise to erect a better civilization in its place. So men are thinking less in terms of individualistic effort and power and more in terms of collective effort and power. They want a better order of society as well as better individuals.

What does this mean for religion? That religion must show its power collectively as well as in individuals. It must reveal social as well as personal power. The large groups of individual religionists are expected to show this collective power in helping secure a higher level of human welfare than now exists. That religious groups do not do this to the degree of expectation justified by their numbers and resources is one of the causes of the criticisms of religion in general and missions in particular. What do our readers deem some other causes to be? Only by outlining, in some such way, the causes of this hurricane of criticism and seeking to correct them can we weather the storm and come into waters where the achievement of our main purpose may again receive the undistracted attention it should.

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NEW BASIS OF CHRISTIAN COOPERATION

Christian cooperation in China has passed through three stages. Up to 1907 missionary cooperative organizations centered in the doing of certain general tasks such as the preparation of concordances, etc. In 1907 began the movement for ecclesiastical cooperation. This resulted in the nation-wide organization of certain denominations. In the Church of Christ in China, now the largest single church group, this movement became much more inclusive. In 1913 began the movement for cooperative service mainly, though not exclusively, to the Christian forces. At this time, also, cooperative organization was extended so as to include the Chinese Christian forces. During this time medical and educational work hived off from the general organizations and set up their own cooperative relationships. This movement for cooperative service headed up in the China Continuation Committee and the National Christian Council. These comprehensive cooperative organizations have not necessarily done growing. Nevertheless we are passing into the fourth stage of Christian cooperation. The cooperative organizations mentioned above have suffered from two limitations. First, they have thought somewhat more of cooperation in terms of its being an end than of its being an agency. Second, these organizations have often worked with plans built up at the top rather than at the carrying out of plans which have developed out of the study of actual local situations and needs. Rapid change is going on in both these matters. This points the way to a basis of cooperation outside these limitations.

Four recent moves towards new cooperative effort are worthy of notice. First, the Bible Societies are getting ready to do their work more as one unit. Second, in order to meet the most recent

demands for Christian literature a Literature Promotion Committee has been organized.² We have, third, also, a new cooperative effort in religious education.³ Then, four, there is the North China Industrial Service Union.⁴ These cooperative moves have the common characteristic of aiming at meeting specific needs, the two former somewhat general and the two latter tying up with actual community and social problems. Furthermore, the two latter aim to carry out plans developed in actual community study and effort. Workers connected with them are developing programs in real situations. They meet as members of their organizations to help one another carry them out. Planning is from the bottom up. That approach fits in with the basis of future cooperation as given in "Re-Thinking Missions."

In this we see the new basis of cooperation. It is cooperation in the carrying out of a program built up out of community experience in studying and meeting specific needs. It is objective rather than subjective. It aims at service to communities. Its program is rooted in local tasks and community interdependence. In not a few cases cooperation in such community service already exists. But only rarely does it aim first and always at the whole welfare of the community as such. Such an aim is the new bond of cooperation. A "Rural Community Parish" is the best example of this new basis of cooperation. In such a unit or in a community there are often more than one denomination, local religious groups, schools, churches, missionaries and the members of the community. To get these coordinated in a project for community welfare is far from easy. It involves in most cases something different from what has yet been attempted. But that is the kind of change we must aim at no matter how long the time it takes to achieve it.

Such community cooperation does not mean, of course, that general or even national cooperative organizations will not be needed. They will! Their function, however, will be that of supplementing the efforts of these cooperative attempts to meet community needs. To win to this point they may have to change somewhat their organization. Heretofore national cooperative organizations have been promoters of industrial, social or religious efforts. When the new basis of cooperation gets under way they will be more truly clearing houses, research bureaus and suppliers of expert advice and assistance on specific problems. They will be helpers, not promoters.

This is *functional cooperation*. United service to the community will be its impulse to organization and the driving force of its planning. In such cooperative effort to remake communities, religion has a vital place. No effort to make life worth living can be complete without it. Such community cooperation will release in a greater degree and different ways the religious dynamic. This will demonstrate that the power of God can be manifested collectively as well as individually.

2. See *Chinese Recorder*, April, 1933, page 263.

3. See *Chinese Recorder*, April, 1933, page 216.

4. See *Chinese Recorder*, March, 1933, page 199.

As a China Missionary Sees the Laymen's Report

GORDON POTEAT.

THE report "is an effort....to check the noble work of evangelical Christians." "What is proposed is virtually a denial of evangelical Christianity." "A frank frontal attack on missions." "Effort for harmony proves only signal for fresh uproar." These quotations represent certain prevalent reactions to the report of the Laymen's Commission of Inquiry into the Foreign Mission enterprise in Asia. One wonders whether they represent a careful study of the Report as a whole. For a great deal of this report is concerned with matters which are not theological, which are of critical importance to all who are involved in the foreign mission enterprise, regardless of their theological position. There is grave danger lest an emotional revulsion against the "theology" of the report may blind our eyes to a consideration of those facts which no one can gainsay. Are we not yet mature enough to gather wisdom even from those with whom we may disagree?

One may differ decidedly at many points with opinions expressed in this volume, indeed, such differences are inevitable. But at the same time one must recognize that the Report represents an arduous and loving labor performed by friends of Christ's cause. "The mission has many critics who know nothing of what it is all about"—who have no "sensitiveness to the inner spirit of the mission." The members of this Commission are not of that sort. They are Christian men and women, concerned that the Christian missionary movement shall not fall short of its high purpose, appreciative of the great accomplishments which are to the credit of the enterprise, asking, however, that we shall not be satisfied with what has been done, but press on into the future determined to do yet better work than in the past. Is there any missionary who is satisfied with what has been accomplished? Are there any who remain unaware of the profound changes which have taken place in Asia within the last generation, particularly the change in the attitude of the Orient toward the Occident, of the so-called "colored races" to the "white race"? Do these changes require no change in the methods and approach of foreign missions?

The Commissioners have sought answers to certain persistent questions about the missionary enterprise. *The Commissioners did not raise these questions.* No one who has any acquaintance with the work of missions abroad, the situation in the churches which have supported that work, or in the colleges and universities out of which the missionaries have come, can be unaware of these questionings. Answers must be found if the work is to continue with any vigor. "If the work is to go on what adaptation to new conditions is required?" Such questions cannot be ignored.

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

The bulk of the material of the report was gathered from missionaries on the field and Christian nationals in the countries visited. Much of it is commonplace in mission circles. These are problems which we missionaries have discussed interminably in the last decade. The Commissioners themselves declare this to be true.

To what conclusion do the Commissioners come after their survey of the Christian Mission in India, Burma, China and Japan?

I. **The Continuance of Missions.** "To any man or church possessed of religious certainty, the mission in some form is a matter not of choice but of obligation." That is to say, our convictions as to God and life cannot be kept to ourselves alone; we must share them with all men in every place. No one who has faith can refuse to accept this responsibility.

It is not sufficient, however, merely to accept this obligation. This "religious certainty," this "living insight" must be presented in a manner, and in a spirit which is worthy of the truth. If we are to present to the people of other lands "what we have learned through Jesus Christ," our lives, our words must not be unworthy of that theme. This is an extremely difficult undertaking in which it is easy to fail. Therefore constant self-examination is required.

II. **The Aim of Missions.** The aim of missions is "Thy Kingdom Come." "This is, and has always been, the true aim of Christian missions.... It means to us now, as always, saving life." It is essentially the endeavor "to give effect to the spirit of Jesus Christ in the life of the world." God's Kingdom is not established by violence, but by transformation from within. This aim cannot be accomplished by the transportation to the Orient of "a fixed and finished system of doctrine" or "an unalterable type of institution."

III. **The Scope of Missions.** "The point of central importance is this—there must be first of all a new kind of person as the unit of society if there is to be a new society; there is no substitute for the regeneration of the individual units. Nothing can displace, or minimize the importance of, a true and well-qualified evangelism." In this emphasis upon the fundamental importance of evangelism there will be hearty agreement. It is to be regretted, however, that in the body of the report there is some confusion in statement as to what evangelism is. This confusion is due in part to the uncertain connotation of the term "evangelism" in its common use. Missions have customarily been divided into three departments, evangelistic, medical and educational but this division is not an accurate one. All missionaries, whatever their particular specialty, are by nature bearers of "good-news." Evangelist is too great a word to be confined merely to the public speaker of certain words. At one point the Report is striving to read into evangelism a more comprehensive meaning—"Ministry to the...needs of men in the spirit of Christ is evangelism, in the right use of the word.... The main contribution of the mission has been not in devising new social programs, but *in forming the men* who do the devising.... Nothing, therefore, can displace or minimize the importance of a true and well-qualified

evangelism. The Christian way of life and its spirit is capable of transmitting itself by quiet personal contact (which, of course, involves speech) and by contagion. . . . This also is evangelization, not by word but by deed. . . . evangelizing by living and by human service."

But in other places the Commissioners drop back into a narrow use of the term as in the unfortunate statement (p. 70): "We believe, then, that the time has come to set the educational and other philanthropic aspects of mission work free from organized responsibility to the work of conscious and direct evangelization." If evangelization is bringing the spirit, the love, the power of God into touch with an individual in order that the whole life of that individual may be transformed in all relationships, is there any phase of our service in which this should be eliminated? "Jesus came into Galilee proclaiming the gospel of God." He came as an evangelist, the bringer of good news, and His gospel was the Kingdom of God involving the transformation of individuals, body, mind and spirit, to the end that the whole of the social life of mankind might be transformed. The Commissioners are rightly critical of a superficial, statistically minded, emotionalized evangelism. Their condemnation of "proselytizing" is mild in comparison with Jesus' own exhortation of it in Matthew 23:15. We approve thoroughly their words: "It is one thing to insist upon the regeneration of the individual: it is quite another thing to conclude that types of evangelization which have proved their weakness in America are in the Orient the fixed and perfect methods to that end."

But if Evangelism is "The Remaking of Human Nature," is education Christian if evangelism is left out? In the University of Shanghai we believe in and try to practice an evangelism which involves the presentation of Jesus Christ to the students as "The Way, the Truth, the Life." We count it our privilege to introduce the One who came that all "might have life and have it in abundance." There is nothing of coercion, of high-pressure, of tactless insistence in this. Nor do we find resentment upon the part of the students toward this testimony. All are perfectly free to reject what is offered. There are no *required* religious service or *required* courses in religion. A goodly number of students elect such courses and attend such services and when as in this past year five Chinese members of the faculty spoke on successive nights, giving their personal testimony as to what Christ meant to their lives, there were students who of their own accord asked that they might be enrolled as followers of the Master. These meetings were conducted, not by missionaries, but by the Chinese themselves.

IV. Attitude toward other Religions. "The mission of today should make a positive effort, first of all to know and understand the religions around it, then to recognize and associate itself with whatever kindred elements there are. It is not what is weak and corrupt but what is strong and sound in the non-Christian religions that offers the best hearing for whatever Christianity has to say." Can any missionary be satisfied with anything less than such an understanding? "To recognize and associate with kindred elements" does

not mean to participate in idol worship! There is no kinship there. But surely we who follow Him who declared, "I am not come to destroy, but to fulfil, must follow His example in our treatment of moral and religious ideals which provide a footing for the appeal of the Gospel.

To attack *indiscriminately* whole religious systems as "heathen" is to be unjust to those elements of truth and goodness which are in them, covered up no doubt as the prophetic words of the Old Testament were obscured by the traditions of the Pharisees, but there nevertheless.

The counsel of a Confucian scholar, whom I was privileged to lead to Christ and baptize, is apropos in this connection. He remarked to me that it isn't well to group all the Chinese gods together and denounce them as false and evil. Some of the images in the temples represent famous heroes who, though not properly worshipped, are worthy of honor and respect. He spoke of one familiar "god," Kuan Di, who was a hero of the Three Kingdom period, a great patriot who laid down his life for his king. To cast aspersions upon him might cause such resentment among the Chinese as you would feel were uncourteous remarks made about a statue of President George Washington.

Undiscriminating attack upon Confucianism, for example, involves one in antagonism against such teaching as this: "The superior man thinks of virtue; the ordinary man thinks of comfort." Or: "The practice of right living is deemed the highest, the practice of any other art lower. Complete virtue takes the first place; the doing of anything else whatsoever is subordinate." Or turn to Buddhism and its eight-fold path: "Right belief, right aspiration, right speech, right conduct, right means of livelihood, right endeavor, right mindfulness, right meditation." Would the One who would not break a bruised reed or quench a smoking flax concur in condemnation of this as "heathenism"? Do not these poignant words of the Gita of Hinduism stir us as the request of the Greeks to see Jesus stirred Philip:—

"From the unreal lead me to the Real,
From darkness to Light,
From death to Deathlessness."

God has not left Himself without a witness in any people, and surely it is a perverted sort of loyalty to Him to refuse to acknowledge truth wherever it is found.

It is the missionary's "primary duty to present in positive form his conception of the way of life and let it speak for itself." There is here no limitation upon the fullest expression of one's convictions as to the Lordship of Jesus. The members of the Commission were not in full agreement theologically, but among those who signed this report were men who conceive that the enduring motive of Christian missions involves "loyalty to Jesus Christ regarded as the perfect

revelation of God and the only Way by which men can reach a satisfying experience of Him." They do not believe that this loyalty necessitates intolerance toward non-Christian faiths.

It may be added, however, that as far as the students of China are concerned, it is Christ or nothing. Missionaries are often more tolerant toward China's ancient faiths than the students themselves. There may be vigorous religious movements within the old religions of Japan, but there is little evidence of such movements in China. Moreover apart from the matter of the attitude which missionaries are to take toward other religions, the practical working out of relationships is something which will not be in their hands. This is a problem with which the Oriental Christians themselves will deal. There is a serious limitation in the Report just at this point. It appears to be assumed that these problems are largely the problems of "the mission." The place of the Oriental Christian leader and thinker is not emphasized as it should be. The Christian Church has already been planted in the Orient and Oriental Christians are assuming the responsibility of working out their own destiny. They long for continued cooperation and sympathetic assistance from the mission, but where authoritative control is offered them instead they gradually break away and go their way alone. But they do not repudiate their faith in Christ. As one Chinese Christian said in the midst of an anti-Christian attack; "They can destroy our institutions, but that is not destroying Christianity. Christianity is in our hearts and in our minds. It can never be destroyed."

V. The Men and Women in Missions. Some resentment has been expressed at the judgment which the Commission has passed upon the missionary personnel. As missionaries, perhaps our best response is self-examination. That many missionaries fail of intellectual and spiritual stimulation, that they do not have many new books in their libraries to supply this inspiration, is a confession that some would make of their own accord. The problem of the turnover in missionary personnel is a most difficult one. The suggestion of the Commission that Oriental Christians should have a voice in the appointment of those who shall work with them is one that is already in practice in our East China Baptist Mission. No missionary is appointed to any station without the request and approval of the Chinese.

There is no infallible rule for prognosticating the future success or failure of any candidate. One Oriental Christian sums up the matter: "Not more but better missionaries is our need." The sober words of the Report confirm this statement: "We feel that the Christian view of life has a magnificence and glory of which its interpreters, for the most part, give little hint: they seem prepared to correct, but seldom to inspire; they are better able to transmit the letter of the doctrine than to understand and fulfil the religious life (needs) of the Orient."

VI. Permeative Influence and the wider Christian Fellowship. "Christians should count among the best results of their endeavor the leavening influence of the spirit of Jesus in the common life of

each country." This does not imply that conversion is not important, but conversion is not the end of missions. It is rather the beginning in the soul of the individual of a life which will act like salt and light within the whole community. Here is an Indian testimony: "In the vast stores of Hindu thought and experience there is practically everything of every grade of value. To these the test of Christ's values is being applied tacitly, even unconsciously. What is felt to be not in consonance with the test is allowed to recede and is doomed to a silent grave in convenient oblivion...the mind of Christ (is) the supreme criterion for all human conduct, public and private."

"Ways must be found in which the multitude of those in the Orient who are followers of Christ, but who cannot be brought into the body of the Church as now constituted...may be reckoned as disciples and may come, with each other and with us, into the wider Christian fellowship." This is not a matter of lightening the requirements of Christian discipleship. Discipleship to Jesus has sometimes been too closely identified with membership in an alien organization which has had connections with foreign governments whose policies conflict with national aspirations. In New Testament times it does not appear that Paul considered it his function to impose a type of organization or a ritual of worship or a code of laws upon the new believers. His concern was to create a fellowship centered in devotion to Christ, free to develop its own life under the guidance of the Spirit. "Brothers, you were called to freedom!" Missions have not always been so wise. The Universal Church cannot be built upon an American or Anglican model, nor an Indian for that matter. But the Indian and the Chinese must be given freedom to make their own peculiar contributions to the building up of the Body of Christ. Why should they be required to accept our denominational designations?

VII. Concentration of Effort. "We are convinced that one of the most urgent needs in all fields is the rigid enforcement of a policy of concentration of personnel and resources." Only those who believe that it is the *foreign missionary's* business to evangelize the whole of the Orient, a belief which implies a superficial conception of evangelism and indicates a misconception of the size of the task, can disagree here. The strategy of Jesus was to retire from the multitude in order to serve the multitude by concentrating upon the training of his intimate disciples so as to multiply Himself through them. This is the only feasible strategy in the Orient. The Orient must be won to Christ by Orientals. By concentration competition between mission enterprises would be eliminated.

VIII. Transition from Temporary to Permanent Character. "A mission (i.e. a foreign mission) is intrinsically temporary; the time comes when established centers of religious life must be left to develop according to the genius of the place." To be specific, the function of the foreign mission is to plant the seed and to nourish its growth until as a vigorous tree the organism can stand of itself and reproduce its own life. How often we have heard a missionary

say in substance: "We finally transferred the job to the nationals, and they have done so well that we wonder why we didn't entrust it to them long before!" We are thinking of a mission station under the auspices of a mission board not our own where a once vigorous work is dying out, being deserted by able Chinese Christians who once shared in its labors, because veteran missionaries simply will not let control go out of their hands. In another station of the same board the conditions are quite the reverse. There wise missionaries long ago put the reins into the hands of the Chinese Christians and that work goes forward by leaps and bounds.

This does not mean, however, the severing of those ties of fellowship which have bound Oriental and Occidental Christians together. There is a permanent place in the life of the Church for international service, for the Christian ambassador, for institutions under Christian auspices in which representatives of the East and West shall work together. It is necessary for the Christians of the West to recognize that the needs are not all on the side of the East, and that already there are Christians in the East who are able to contribute to our understanding of Christ and His gospel. More and more the interchange of missions will be in both directions. In the matter of financial assistance it will always be that those who have a surplus will seek to make up what others lack.

IX. The Transfer of Responsibility. "The goal of the mission must be the transfer of its responsibility to the hands of the nationals. . . . No sudden, revolutionary change, however, can bring forth the self-dependent, indigenous church. The work of past years must not go for nought, nor should the relations between the mission-built churches and their friends at home and on the field be severed at a stroke. There are deep mutual obligations and interrelationships which cannot easily be dropped. The mission group must cease to be an authoritative body, and in many instances it has already done so. . . . At the same time the mission group must in friendly ways give these younger Christians the advantage of the mature wisdom, spiritual insight and trained leadership which its members possess, wherever and whenever this counsel is desired. . . . It is extremely important that the mission group. . . should be a spiritual band of friends and helpers, not an instrument of authority or of foreign control."

In this connection emphasis should be placed upon what the Commissioners say about subsidies, that is, funds paid to local churches from abroad for the maintenance of pastors and the program of the church. "It is doubtful whether any single thing has brought weakness in life and morale to the missionary church to the same extent that the payment of foreign subsidies has done. It has tended to produce parasites, it has cut the nerve of forward-moving adventure on the part of those who should have been the leaders of the indigenous church, and it has often given an undue influence to the missionaries who dispensed it. There are naturally solitary cases where subsidies have been a blessing and where they have not had serious consequences. . . . But no church in any land will

be robust and vital until it supports itself out of its own resources through its own endeavors. All new churches should, so far as is humanly possible, be indigenous and self-supporting from the start. When community groups begin life as organized churches they should be expected to stand on their own feet."

Generalizations are always dangerous but it does appear that our western disposition is to divide sharply on issues, to be *for* or *against*, to stand either for the affirmative or the negative. This disposition is strikingly evidenced by the reception which this report of the Laymen's Commission has received. The two sides are lining up already, one for and the other against. One published statement comes out 100% for the report. It is answered by one on the other side which is 100% against it. It must be accepted in toto or the cause is doomed cries the one; it must be rejected in toto or Christ is denied cries the other!

Among the Chinese the disposition of the people is quite different. Perhaps this is because the philosophy of the Golden Mean has been so deeply rooted in their culture. Sometimes we of the West are impatient and distressed because they will not take an unequivocal stand on an issue, "come out flat-footed" as we are wont to say. Their attitude is rather, let us reason about it; perhaps there may be some truth on both sides. I was talking with a Chinese Christian teacher about the Report. He is a man of brilliant mind and at the same time of deepest Christian devotion and integrity. He remarked: "The report says that there must be a change in mission work, doesn't it? Then it is worthwhile if it gets people talking and thinking about change, for things can't go on much longer as they have in the past." I said: "They are having a big dispute in America over the Christian Message to the Orient." He replied: "That does not concern us very much. We shall have to decide ourselves what the Message is."

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Recent Development in Religious Education in China*

RONALD REES.

THERE is a growing interest in the application of sound educational principles to Christian work in China today. For this there are several reasons. (1) It is felt that religion and education should not be separated. Many have caught a new vision of the church and home as themselves educational institutions. (2) The scope of this work is being broadened. We are not merely thinking in terms of one brief hour a week on Sundays. That is not enough. We want to extend our work into other days of the week. We are not merely thinking of children. We need to reach other groups as well. (3) There is no longer any need to make a false antithesis and contrast religious education with

*Summary of an address given to the Shanghai Missionary Association, Dec. 7, 1932.

evangelism. All our work should be evangelistic, teaching being one approach. (4) There are an increasing number of workers who believe that God is giving us a new understanding of our work through recent development in the science and art of education. We as Christians cannot stand still while God leads thoughtful men onwards. We need methods and materials for teaching so as to cooperate with His spirit in the production of Christlike character and life.

I will not elaborate any of these points. My primary purpose is not to discuss the meaning of religious education but to give an account of some recent developments which will, I hope, be of interest to all and perhaps new to some.

I want to speak first about the organisation of this work. I shall assume that you have all read the volume "Religious Education in the Chinese Church." This book is the Corley Report. Dr. Jesse Lee Corley was sent to China in 1930-31 by the World's Sunday School Association at the request of church and mission leaders and was the Chairman of a Deputation that visited twenty-seven places in China.

When Dr. Corley sailed for America he left behind him three things, a Fellowship and an Organisation, as well as a Book. The Religious Education Fellowship has now grown to more than 400 members. The basis of this Fellowship is very simple. It is open to all who are engaged in or concerned with some form of religious education, on nomination by a member. The dues are \$1.00 a year. We who are members promise to pray for one another, to share the problems and results of our work, and to form local Fellowships where desirable. Information, bulletins, notices of new materials and so on are circulated from time to time. At the summer resorts last July members of the R.E.F. arranged conferences. Non-members and all interested were also invited.

The next point is organisation. The National Committee for Christian Religious Education in China was set up by fourteen churches and organisations. They have appointed their representatives, and, wherever possible, full time secretaries of religious education. This N.C.C.R.E. is therefore composed on a different principle from most committees. In most cases members of a committee are interested in the work of the committee but give their main strength to some other task. The members of this national committee are themselves all working at the same job each in his own denomination, and they meet when they want to do certain things together.

One development has taken place during the past year. This N.C.C.R.E. is related now both to the N.C.C. and to the C.C.E.A. in much the same way as the Associated Mission Treasurers. For each organisation regards it as serving as its standing committee

or council on religious education, and though the position has certain constitutional anomalies it is a good practical working arrangement. The N.C.C.R.E. is also now definitely related to the W.S.S.A.

I think you will see, from what I have said, the purposes and functions of this organisation. I hope it will be still clearer when I have described some developments in leadership training and preparation of curriculum and fresh materials. But let me venture to make this remark. I believe that the relations of this new organisation and the older China Sunday School Union are capable of being worked out to the satisfaction of all concerned. The functions of the two organisations are not the same. Constituted as it is the N.C.C.R.E. is concerned with promotion, coordination, training work, an information service and the stimulation of workers to produce fresh materials. Even when we come to the question of new Sunday School books, our policy is only to print ourselves a few books in experimental form. We are interested in production but are definitely embarrassed by publication and distribution.

There are two outstanding needs which demand cooperation on the part of churches and Christian organisations, namely the training of workers and the working out of a curriculum with fresh teaching materials. I shall give some account of each of these in turn.

I. The training of workers.

Religious education is part of the Five Year Movement. It is suggested that each local church should establish its Sunday School work on sound foundations, give guidance to parents and provide literacy classes. Now it is obvious that this cannot be carried out effectively unless there are in that church some who know what a Sunday School should be. Hence we have suggested as part of our objective that from each local church at least two persons, one a voluntary worker, should be given opportunity to secure elementary training.

Take a concrete case. The Norwegian Mission in Hunan has some seventy churches. Till recently they relied on their primary schools for the religious education of their children. With most of these schools closed they are falling back on the Church to do this work. But seventy Sunday Schools cannot be suddenly opened in as many churches. Training over a period of two, three or more years, is, however, possible. Two persons from each of seventy churches would mean one hundred and forty persons. It would be quite possible to gather into a central training school or institute a certain number of these each year. Such schools would be the beginning not the end of the work. In them will be opened up new visions, new ideas, a new sense of comradeship, more devotion to Christ. When the delegates return home to work, they come up against difficulties. That is where supervision is needed. The same workers can be called in again to a refresher course, which will take them still further. And so the work, once started, goes on.

I am not able to report in detail precisely how our Norwegian friends are dealing with their problem. But I can report a very encouraging development in which they are sharing. In the spring of 1932, in Changsha, a three-day conference was called to face this whole situation. This conference led to a two-weeks' summer school which was held in Changsha, July, 1932. Delegates came from different parts of the province, the Norwegian churches provided twelve, the Evangelical Church twenty-one, the Wesleyan Methodist fifteen, the Presbyterian twenty-six, the American Episcopal Church seven, and the Reformed Church nine, making a total of ninety. The main subject was the work of the Church among children. Three courses were given for an hour each day, on principles of religious education, methods of teaching and kindergarten story telling and games, with some shorter courses on worship and child psychology. All these were given by Chinese leaders. There were morning and evening devotional meetings, music, singing, discussions and addresses. Four-fifths of the delegates were young. They helped to put life into the whole program. At the end they decided to form a Fellowship.

There are other examples of cooperation in local training work, such as a school in Tientsin last September which ran for two weeks. Summer schools were held in July, 1932, one at Cheeloo (Tsinanfu) and one at the U.T.C. Canton, all of which concentrated on the work of religious education.

Many denominations are beginning to think out their plans for training workers. Some of these plans will involve cooperation, but there is a very great deal that can be done and should be done within the borders of each organisation. In Manchuria the Synod of the Church of Christ has appointed Miss Helen Maclean to give full time to religious education. She has an office and a fine display of books inside the Theological School in Moukden. Last July the Church promoted two training schools, one for pastors and teachers the other for young workers in country districts. These schools were a very great success; just as the later conference with Dr. Stanley Jones at the end of August (1932) was one of the best he has had anywhere. Again, the diocese of Anking last July for ten days at Wuhu brought some of the clergy and others together to think into the preparation of inquirers for church membership. Another type of local training is being undertaken by the Kwangtung Synod of the Church of Christ. The religious education department is staffed by three people, Mr. Shoop and Mr. and Mrs. Kwang. The two latter are young and very able workers who have been going out into country districts and holding a series of training schools for country workers.

A recent development of the Methodist Church (South) in this area is worth noting. Bishop Kern came to the East following on a very statesmanlike piece of work for Religious Education in his Church at home. Here in China, in the Church of which he

is Bishop, there is now a department of religious education. It is under the direction of Dr. H. K. King, who has similar responsibilities in Japan and Korea. He has just been joined also by Mr. Z. S. Zia (late of Soochow). Last spring Dr. King promoted six district schools here in East China, with an average attendance of eighty at each, each school lasting four days and offering four or five courses. Each course was for twelve hours and counted for two credits. Further, two weeks ago an Instructors' Institute was held offering two courses on "the Educational work of the small Church" and on "the Sunday School worker, his life and work." This was to prepare instructors who will carry through the ambitious program of twenty-five local institutes in this area, planned for next spring. If there is an average attendance of fifty at each school, by the end of the spring 1250 workers will have caught a new vision of their task and will have been introduced to new ways of doing it.

The cases I have mentioned do not begin to exhaust the local training work being done. I have been mentioning, so far, local or at most, provincial activities. All this is proceeding without any direct control by the N.C.C.R.E. What the N.C.C.R.E. has done, however, is to make a plan for regional schools that shall be primarily for the help of those responsible for local training in their own denomination.

The first of these regional institutes was held at Wofossu near Peiping last April. The second was for central China, at Wuchang last October. Next spring we are planning three in succession for the regions around Foochow, Amoy and Swatow. In the summer of 1933 there will be one for the Kiangsi-Anhwei region, early in 1934 one for E. China, later in that year probably for Shantung, Manchuria and Szechwan, and in the spring of 1935 for Kwangtung.

I was myself present with others both at Wofossu and at Wuchang. The former was attended by some seventy church leaders from four provinces, Shansi, Hopei, Shantung and Manchuria. The latter was attended also by over seventy delegates drawn from Hupeh and Hunan, with a few from Kiangsi. Let me add one or two points that seem of interest.

First, in each institute the program dealt with work in the home as well as in the church. Character education in the home and help given to parents in the Christian education of their children were seen to be bound up closely with the work of the Church. Mrs. Barbour's book and literature prepared for "Christianising the Home Week" were eagerly welcomed.

Second, in the program for children the work of Miss Mable Nowlin, Miss Alice Gregg, Mrs. Barbour and others was greatly appreciated. In England and America we know the value of experts whose gifts have been consecrated to this work. I am impressed by the contribution which women missionaries and their Chinese

colleagues are able to give in this field. Of the latter I need only mention the names of people like Miss Tseng of Yenching and Mrs. David Yen of Changsha. Men also are taking their share, such as Mr. Ch'en Tsing-hsien of Nanking Seminary who has, for the past three years been making a special study of worship and has made the children's worship service a special feature of the Ming Teh Sunday School in Nanking, of which he is superintendent. He led the section of "Children's Worship Services" at the Wuchang Institute and impressed everyone by his thoughtfulness and grasp of the subject. There were above forty-five people in his group. They used as part of their material, Mrs. Barbour's book "Junior Church Worship," recently published by the C.L.S. Not only so, but he and Miss Gregg prepared some material of their own as the basis for discussion which is very stimulating and thought provoking.

A third feature of both these Institutes was the effort to explore and use a wider range of hymns and music, for children and adults. The Corley Report ("Religious Education in the Chinese Church") has some outspoken comment in the last chapter on Art and Religious Education from which I will venture to quote a sentence or two:

"Our Sunday Schools and congregations are not infrequently asked to sing what is little better than doggerel, set to wretched refrains that do no credit to their land of origin. Whatever we think of the past, there will be soon no excuse for this ugliness. There are good hymns available, and more are being produced. It is not always realised how vital this matter is. Hymns are quickly learnt and stay in the memory for a life time. They may be made the vehicle either of sentimentality and bad theology, or of a healthy and joyous experience that brings man to God in praise and prayer. Hymn tunes are of three kinds: those that are bad music but easily sung; those that are good music but unsingable because too elaborate; and those that are good music with a popular melody that is easy to sing. With the right combination of worthy word and tune we might set China singing the praises of God and teach her people in ways that they would most enjoy."

At both these Institutes we asked competent people to prepare some good hymns and music, including of course hymns, set to Chinese melodies, and then we spent half an hour each day singing them under the direction of a leader like Mrs. Dewey of Changli and Miss Virginia Cox of St. Hilda's, Wuchang. The delegates loved this experience and entered into it with zest. I may add that the Wuchang Institute drew a good deal upon the book prepared by Dr. T. C. Chao and Mr. Bliss Wiant, called "Songs of the People" and published by the C.L.S.

Four, in both these institutes emphasis was naturally laid upon conferring together as to how to promote the training work of our churches more effectively. One direct result of the Wofossu

Institute was the recent school held in Tientsin last September, already referred to. My colleague, Dr. C. S. Miao, is devoting his energy and training to this question and led several groups at Wofossu in the making of practical plans. At Wuchang we had invited Mr. Liu I-hsin from the north for the same purpose. In Hunan there is now an interdenominational Religious Education Committee. In Hupeh steps were taken to reorganise the Religious Education Sub-committee of the Hupeh Christian Council Preparation Committee, under whose auspices the Institute was originated. Within each denomination concerned, religious education committees and secretaries are to carry forward the work.

I wish to refer, also, to the theological college and Bible schools. If the clergy and ministers, the Bible women and other full-time workers received adequate training in educational principles and their application to the situations in which they will be carrying on the work of the Church, our problem would in course of time be largely solved. These institutes are strategic. It is very encouraging therefore to find that in some of the leading colleges there are departments of religious education doing work that is both theoretical and practical. In Canton Mr. Shoop, in Nanking Mr. Frank Price, in Wuchang Miss Dorothy Hill, in Cheeloo Mr. S. C. Lo, in Yenching Dr. T. T. Lew and Miss Myfanwy Wood, not to mention other university centres. We see the same tendency in seminaries at Swatow and Amoy and Mukden, at Women's Bible Schools as in Nanking and Peking, and elsewhere. I do not believe I am making any premature announcement if I mention the prospect of a visit of Dr. Luther A. Weigle, Dean of Yale Divinity School, who we hope will come to China for six months early in 1935. That is in our program for the future.

The second main topic is the working out of an adequate curriculum and fresh materials. I shall treat this in three subdivisions.

Let me note in passing the principle on which we are endeavouring to work. That is, to approach some competent person or persons, and ask them to be responsible for collecting a group who will collaborate in the task. Further we hold that however necessary it may have been in the past to do this work from a central head-quarter's office, the time has now come, when there are more skilled workers available, to encourage the production of indigenous materials on the field, growing out of experience, worked out by Chinese and foreign colleagues together, and tested by use.

Take, first, the work of the church with children. Our objective is to stimulate the production of new indigenous materials for every age group before the end of 1934. This work began over a year ago. We asked Miss Nowlin and Miss Gregg to be jointly responsible and to get others to assist. Take Sunday School books for the different age groups so far as under way.

Beginners' course. Miss Kate Hackney of Soochow is at work collecting materials on the basis of her own work.

First Year Primary. A course is being printed in experimental form under the title of "Our Heavenly Father's World." The editors are Miss Gregg and Rev. Newton Tsiang of Wuhu. The first nine months are already out.

Second Year. This, the earliest course, is found in a booklet prepared by a N. China group.

Fifth Year. Miss Hazel Bailey and others in Peking are at work on this course and hope to have it ready for printing next summer (1933).

These courses are for Sunday work and are in addition to the character building series edited by Miss Nowlin and published by the C.L.S. which are for week-day primary school use.

There is a special type of Sunday School, often known as "Neighbourhood Sunday School," for children other than those connected with a church. The Nanking Seminary group is preparing material based on an outline published in an appendix to the Corley Report, and Mr. Price hopes to have some material available by September 1933.

In regard to books on worship for children, the C.L.S. has published Mrs. Barbour's book, "Junior Church Worship," both in Chinese and in English. Further, Mr. Chen Tsing-hsien of Nanking is preparing a set of worship services which he hopes to have ready by the summer of 1933. >

As part of the work of the church with children we are now including Church Vacation School work. The China committee of the D.V.B.S. association last year (1931) approached the N.C.C. requesting that organisation to assume responsibility for the future of the work in China. The N.C.C. accepted this and handed the work over to its standing committee, the N.C.C.R.E. We hope to emphasise the preparation and training of students during the weeks before they conduct these schools, and probably some revision of the curriculum and materials. Meanwhile we asked the late organising secretary, Mr. T. T. Chiu, to carry on promotion work for half his time during last summer. Some good reports have come through of work done. In Nanking they had the best year since 1927 under the direction of the Nanking Church Council Religious Education Committee. More than a dozen schools were organised in Nanking city. The most striking piece of work is that promoted by Mr. Liu I-hsin in N. China, who has worked up interest in this movement year by year by his own enthusiasm and energy. This year there were 234 schools held in his area attended by 5000 children, who were taught by 267 teachers, most of whom were students.

Second, there is the work of the church with youth of different ages.

(a) In regard to university and college students, in 1930, at the Biennial Meeting of Christian Colleges, called by the C.C.E.A., one group of those concerned with the special task of religious education, met together and decided to meet again that same summer. A small report was produced at that meeting and published by the C.C.E.A. This same group the following summer (1931) merged its life in the larger All-China Conference of Religious Education Workers.

(b) Another important group is Christian middle school students. Good work is being done, but largely in isolation. We have a small committee whose work is to get in touch with others in different parts of the country and find out what they are doing. We have also asked a Foochow group under the leadership of Prof. E. Stowe to work towards the preparation of a more satisfactory curriculum of religious education. That group has already collected a good deal of information as to how various problems are handled in different schools, and we hope to circulate this shortly. Further they are encouraging workers to collect and record experiences or "life-situations" of students (to use a piece of modern jargon) which will serve to make clear the most urgent needs of students and furnish a basis for a curriculum and teaching materials.

(c) Another equally difficult field in which less successful work has been done, is that of the work of a city church among adolescents, boys and girls of middle school age, who are in government schools or have graduated from primary schools and are now earning their living. This work centres round the church and its activities, rather than round the Christian school. I know of about half a dozen successful workers in this line in China. I think the number of people doing creative and effective work in this field is small.

(d) Work for rural youth and adults is being entrusted to the Nanking Seminary group under the leadership of Rev. Frank Price. Some ten miles outside the city at a village called Shen Hua Chen, they have established a centre for rural experimentation, curriculum work and training of seminary students. They want to make experiments which are simple and can be duplicated elsewhere without elaborate plant or expense. According to the 1922 survey there are in China 10,000 church centres in rural communities. 94% of the people live in places that have a population less than 10,000. Heretofore the rural church has been a small copy of the city church. What we need is extension not from city to country, but from country to country. This will affect the whole program of the church. These Nanking workers are studying the way rural people talk, their thought-forms and spicy phrases. Already they are trying out three new readers that have been printed, on the Christian farmer and his home, church, and Bible. Other booklets and pictures are also being tried. Mr. Price has a list of more than one hundred other workers in the rural field and is getting some of them to test out by experiment the work his group is doing.

The third section, following children and youth, is the Church's work with adults, which I have already touched on in reporting the work of Nanking Seminary. There are three things, in this connection, I should like to add. (a) We have laid plans to get two groups to work on preparing adult Sunday School lessons for 1934, one with a rural background, the other with a city background. (b) We have a group of workers under the leadership of Miss Highbaugh in N. China who are working out a course on "Parent Education" that can be used for Sunday School work with adults. The first unit of three months is now being tried out by certain pastors and Bible women.

The other matter is in the field of preparing adult inquirers for church membership. I have referred to the Sheng Kung Hui conference at Wuhu last July on this subject, under the chairmanship of Bishop Huntington. At that meeting a document was drawn up outlining a curriculum that approaches the teaching of illiterate inquirers from a new angle. Another document has been sent to us working out suggestions for a class of literate inquirers, along three lines—the religious experience of the Christian, Christian principles applied to daily life and conduct, and, what a Christian needs to know.

I have said nothing about the promotional literature which has been put out, such as the Corley Report itself, which both in Chinese and in English ran through the first 1000 copies and had to be reprinted. I must refer you for more information to our recent Catalogue of R. E. books. It is not perfect. Some things are left out which should have been in and some are in which should be left out. We hope to improve it. It was a first attempt to provide workers with information of the existence of the good material available.

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Christian Higher Education in India and China-A Comparison

F. L. HAWKS POTT.

WHILE on furlough last year, I read the report of the Commission on Christian Higher Education in India, generally referred to as the Lindsay Report, from the name of the Chairman, Dr. A. D. Lindsay, Master of Balliol College, Oxford.

It is the account of the visit of an International Commission to India in 1930-31, and contains its recommendations for Christian Higher Education in that country.

I found the report exceedingly interesting and was struck by the similarity of the problems facing Christian Education in India and China.

This impression was strengthened by re-reading parts of the Burton Report on Christian Education in China, published in 1922, and by studying the report of the Laymen's Inquiry Commission which has recently appeared.

I came to the conclusion that it might be worth while to inquire how these problems have arisen in both countries, so that we may understand how they can best be solved.

Let me begin by a few words in regard to the background of Higher Education in these mission fields. It differs in the two countries in many ways. In India with its caste system, what little education there was before the influence of the Western World began to be felt, was confined exclusively to the higher castes. In China education has always been open to all who could afford it, and in the old political system it was a ladder by which the lowly peasant might climb and reach the highest position in official life. The Chinese from time immemorial have held education in great esteem. Then, of course, there is a vast difference in the character of the two peoples. In general, one may say that the people of India are philosophically minded and the people of China practically and ethically minded. The ancient literature of the two countries shows this difference in a very marked manner, and it is seen in the way the two peoples react to modern education. The Chinese student of to-day is much more interested in the natural sciences than the Indian student.

There is still a further point to be remembered which makes the background different. Modern education came to India under the protection of the British Government, which from the first regarded it with favor and fostered it. In 1853 the Government in India instituted a system of grants-in-aid. The Government maintained the policy of religious neutrality, but was willing to give help out of public funds to the secular work of mission institutions. Every honest educational agency—whether religious or not—was to be encouraged and in this way Christian Colleges received great assistance. Turning to China, we find the missionary establishing his school under an alien government, securing his right to do so by treaties signed between China and foreign governments. Higher Christian educational work in China did not begin until the year 1882. During the first stage of its existence it attracted very little attention. There was no opposition to it. In fact the two features of Christian Missions which met with some degree of approval on the part of Chinese officials were the educational and the medical work.

We come now to the review of the development of Christian Higher Education in both countries.

First, a brief resume of the course of events in India. The system of grants-in-aid proved a great stimulus to Higher Education. "These grants were given only to schools conforming to

government regulations in material things like buildings, equipment, finance, etc., and in educational matters such as examinations, appointment and dismissal of teachers, choice of textbooks, and curriculum." English was the adopted medium of instruction and government positions were open only to those who had matriculated in recognized English High Schools. But at the same time in order to meet government requirements and obtain these grants the mission boards interested in the colleges were obliged to expend much more money in education and that in an ascending scale.

There are at present thirty-eight arts colleges in India with an annual expenditure of £294,000 of which approximately £100,000 is contributed by the home churches. This, of course, does not include the large sums sunk in land, buildings and equipment. This means that about one-third of the cost of maintenance falls on the home churches. The colleges are affiliated with government universities, modelled after the organization of London University. During Lord Curzon's viceroyalty, the control of Government over the universities was tightened, and the power of the universities over the colleges was increased so as to give them the right to lay down conditions of staff and equipment as qualifying for affiliation in a particular subject. Dissatisfaction with the affiliated type of university led to the appointment of the Sadler Commission (named from its Chairman, Sir Michael Sadler) in 1917. This Commission recommended the unitary type of university in place of the affiliating type. A unitary university is one where all the teaching is at one center, and under a staff appointed by the university. This new policy called for some radical changes on the part of the Christian colleges and was one of the reasons for inviting the Commission of 1930-31 to study the situation. Union Institutions have not been developed to any great extent; only three out of the thirty-eight being reported as such.

Turning to China we may say, speaking generally, that the Christian colleges have developed *pari passu* with the increasing impact of western civilization upon the Orient. In the first stage, they were in advance of the demand, and their pupils were drawn almost entirely from mission schools. Education was given in the vernacular. With the spread of foreign commerce, especially in the Treaty Ports, a demand for a knowledge of the English language arose, and mission colleges and schools yielded to it. This attracted a large number of non-Christian students. As the latter class paid fees, the institutions began to derive an income from this source. The teaching of English, originally introduced for the purpose of training men for commercial life, came to be employed more and more as the medium of instruction in what were usually called the western branches, and most institutions became Anglo-Chinese in character. There was a scarcity of textbooks in Chinese on western branches of learning, and it soon became apparent that at that time western culture could be more readily imparted through the medium of English than through the medium of Chinese.

A new impetus was given to the development of mission colleges in 1905, when the old Civil Examination System of China confined entirely to the classics was abolished, and the Government undertook to establish schools and colleges for giving a modern education to the youths of the country. The prestige of the mission colleges was enhanced, and they were in a position to take a lead in this movement. Missionary societies realizing that a great influence might be exerted through Christian colleges on the evolution of a New China, were ready to develop this branch of work, and at the period ten new institutions of higher learning were founded. On account of the costliness of the effort, some of these colleges were organized on a union basis, and existing colleges were amalgamated to make stronger institutions. For a time the mission colleges dominated the situation, as the education they provided was superior to that offered by government colleges or private colleges founded by funds raised from wealthy Chinese.

As was natural, however, the increased interest in education manifested by the Chinese Government, and the expenditure of large sums of money brought into existence colleges and universities organized on a larger scale than those under missionary auspices. As time went by, the spirit of nationalism introduced a new factor, also. These schools under missionary auspices came to be regarded as disseminators of a foreign culture, and it was considered unsafe to allow them to have so much influence in the educational world. This nationalist movement was accelerated after the revolution of 1911. The influence of the Christian Colleges reached its highest peak in 1924, and from that time began to decline. Prof. Paul Monroe in his well-known article on "Mission Education and National Policy" prophesied that mission education would be faced with some serious difficulties as the nationalist movement increased in strength. He said:—

"The outstanding fact that mission education must face in its work" with a people which has reached the nationalist stage "is that such people have determined to use education as a means to a national end and that they may compel non-governmental education to conform to many of the fundamental requirements of state education. Their political, social and even ethical right to do this cannot be gainsaid. These requirements relate usually to the qualifications of the teacher, to the subjects taught, to the relative number of nationals and non-nationals in the administrative and teaching staff, to the actual administration of the school and to the teaching of religion."

The Burton Commission visited China in 1921, and the sending of the Commission at that time indicated that the Boards at home were conscious of a change in the situation. In the terms of reference, the following query occurs: "In view of the fact that the major part of education must necessarily be done by the government of China, what is the specific and distinctive contribution which Christian schools in China ought to make to the total educational work?" One of the unforeseen results of the excellent report of the Burton Commission was that of arousing suspicion in the minds

of officials and educators that Christian missions were setting up a separate system of education parallel to that of the Government. The extensiveness of the work carried on in Christian schools, was regarded by many as dangerous. This suspicion was groundless, for the Commission clearly recognized that the work of Christian schools should be regarded as auxiliary to that of the Government. Still the general impression prevailed that the missionary education system with its distinct organization was something to be feared.

Dr. Monroe's prophecy was fulfilled more quickly than was anticipated. Since the establishment of the Kuomintang Government in 1927 the policy of government control of education has been increasingly enforced. At first it appeared as if the new government would be controlled by the extreme radical wing of the party, and would suppress missionary educational enterprise altogether. In the end more moderate counsels prevailed, and under certain stringent conditions permission was granted for carrying on the Christian schools and colleges. You are familiar with the Regulations in regard to Registration issued by the Nanking Government, and it is unnecessary to describe them in detail.

Perhaps it is too soon to come to a final judgment as to what the ultimate effect on Christian Higher Education in China will be under this new policy. It has borne more hardly on primary and junior middle schools than on the senior middle schools and colleges, as the teaching of religion is prohibited in the former but it is allowed on a voluntary basis in the latter. We notice that there has been a considerable decrease in the number of Christian middle schools, partly on account of this regulation.

So much for a general review of the course of development of Christian Higher Education in India and China. It will be seen that although the circumstances in the two countries are very different, yet the main crux of the situation in both countries arises out of government relations. In India there is the government grants-in-aid, and the affiliating of the colleges with the Government University System, and in China, the absorption of the mission colleges into the Government System by the process of registration. In neither country is Christian Higher Education in a position to act freely in the carrying out of its original aims and purposes.

Thus we come to the consideration of the problems that have arisen. Instead of problems, perhaps I should use the word "dangers," for in the light of the real aim and purpose of the Christian college, certain serious dangers have become evident, partly due to circumstances, and partly to lack of foresight.

The first to be mentioned is the *rarefying of the Christian atmosphere of our institutions*. Two essentials for maintaining a Christian atmosphere are a strong Christian element in the student body, and a strong Christian faculty and staff. As the proportion of non-Christian to Christian students increases, and as the faculty

and staff become diluted by those who are not in sympathy with the Christian purpose of the institution, the Christian atmosphere imperceptibly at first, but no less surely and gradually, tends to become rarefied. Glancing first at India, this is found to be the case. The figures are somewhat startling, especially in the 32 Arts Colleges for men. In the North (including Bombay) the total of the staffs of the colleges is 427, of which 250, a good deal more than half, are non-Christians. The total body of students is 8,089 and of this number only 447 are Christians, less than six per cent. In the South (including Burma) the total staff number 312, of which 143 are non-Christians. The total body of students is 4,383, of which 1,159 are Christians, about 25 per cent. The position is thus less unfavorable in the South than it is in the North and West, due to the fact that the Christian community in the South is much larger than in the North. In regard to one of the large colleges, the Lindsay report has this remark; "It is easy to see how difficult it must be for the Christian atmosphere of a college to be maintained when it has only 37 Christians on its rolls out of 1,063. This position is made still more difficult when the staff is also preponderatingly non-Christian."

Among the causes for this state of affairs has been undoubtedly the connection of the Christian colleges with the Government University System to which I have referred. It was necessary to keep up standards. This was expensive in a small institution, and therefore the number of students must be increased, and a larger number of non-Christian students becomes smaller and smaller. And again, a good faculty must be maintained, and new courses must be offered. The paucity of Christian teachers competent to give the necessary instruction obliges the college to employ non-Christians, and thus the proportion of Christian to non-Christian members of the faculty tends to decrease.

As an evidence, of the working of these causes, I would call attention to the fact that we find a much better condition in the Christian colleges for women. In speaking of them the Lindsay Report (p. 250) says:—"They had from the first a larger proportion of Christian students and an almost completely Christian staff, and they have partly through that good fortune, but of course largely by wise guidance, escaped many of the difficulties which confront us in regard to the men's colleges."

So much for India, and now how about China? I do not want to be an alarmist, but I must frankly state that the same process of rarefying of the Christian atmosphere is going on and is largely due to similar causes. The expense of higher education leads to the enlargement of the student body so that the income from student fees may be increased. The temptation to enroll more students becomes almost irresistible as the amount of money appropriated by the home churches and foreign sources diminishes. The college comes to have a preponderating number of non-Christian students. In China it is somewhat difficult to get exact figures. In a study made by Mr.

Earl Herbert Cressy of Eleven Colleges for the year 1925-26, we derive the following figures: total number of students 2,832; total number of Christian students 1,739; percentage of Christian students to non-Christian 60. In the statement given to the Council of Higher Education at its recent meeting, out of a total student body of 5,527 the percentage of Christian to non-Christian students was given as 45%. If these figures are accurate, there is a movement in the same direction as in India.

In regard to the teaching staff we find the same tendency. The Christian Colleges are face to face with a rapidly expanding system of higher education in China, largely supported by the Government and partly by private enterprise. Although the Christian college may disavow its intention to compete with government institutions, yet it is compelled to strive to make its work comparable to that offered in non-Christian institutions, and to enlarge its scope by adding new courses to the curriculum. This calls for additional staff, and in order to secure well qualified men, when Christians are not available, non-Christians are employed. Thus the percentage of non-Christians on the staff tends to increase.

Another unfortunate result of the development which has taken place is the curtailment of academic freedom. This has been true in both countries. It is due in India to the hampering effects of university regulations. As is pointed out in the Lindsay Report:—"Affiliating universities are in their nature bound to run to regulations. The larger they are and the more colleges they have under them, the more meticulous and cramping will their regulations probably be," and hence the freedom of the teachers tends to be proportionately restricted. In some cases "the colleges are wooden models turned out to a pattern in accordance with the regulations of the University." This system results in a loss of initiative, and leaves no place for experimentation. The chief goal in the eyes of the college is fitting men to pass the university examination. The prestige of a college depends on the number of passes obtained by its students, and this leads to an undesirable competition between the colleges, and to what is called a Slade-mentality among the students.

In China government control not only seriously limits religious liberty, but also in many other ways curtails academic freedom. Its intention is to propagate a definite type of education, so that the students may be indoctrinated with certain political, social and economic principles. The extreme dogmatism of government controlled education is seen in Russia. Thus far in China the control has not been strictly enforced, but educators realize what a powerful instrument has been placed in their hands, and at any time may issue regulations rigidly restricting academic freedom.

A third danger is the possibility of a complete separation between the work of the Christian colleges and the Church. Undoubtedly, Christian Higher Education was originally regarded as an import-

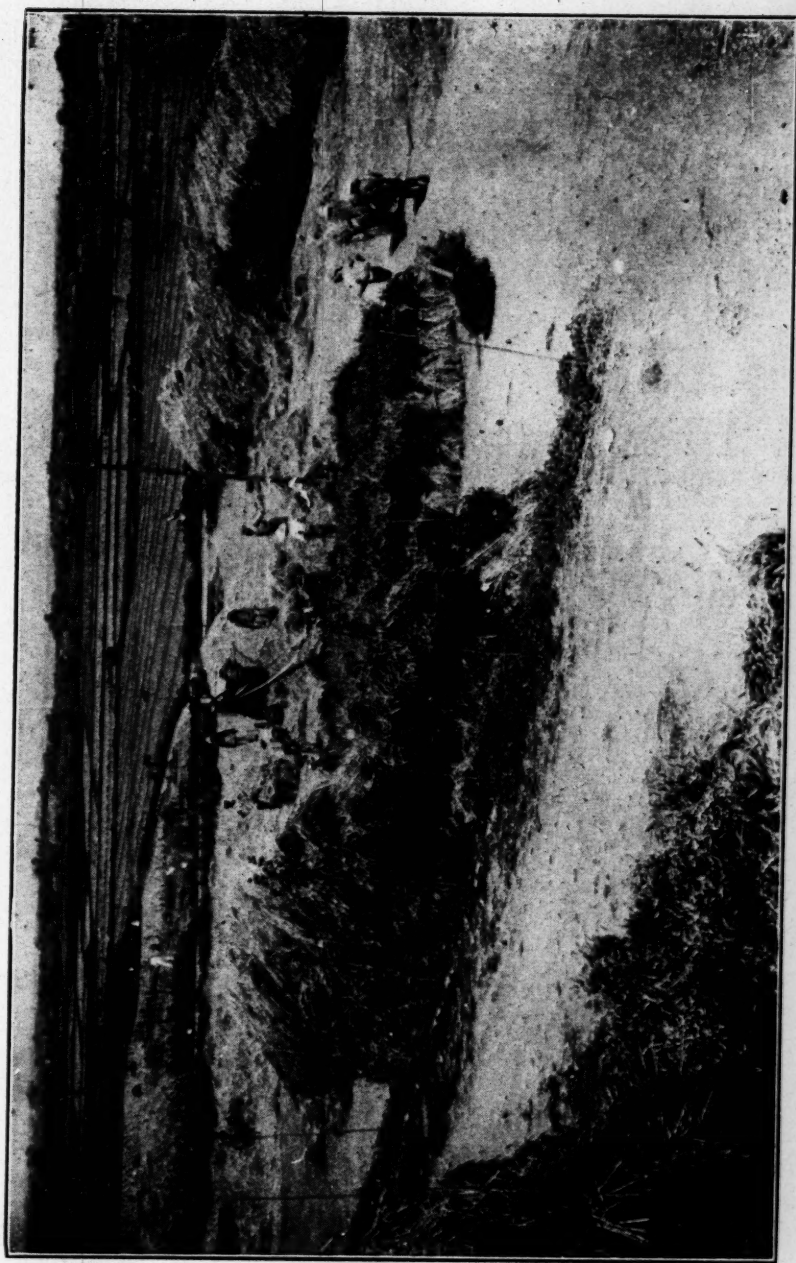
ant factor for the development of the Christian Church, but as the educational aims have become dominant, more and more the colleges tend to become isolated and to regard their work as an end in itself, and not to any great extent as a means to the upbuilding of the Church. The Lindsay Report, while recognizing that the colleges have in the past performed a great service for the Church by educating men for its ministry, and as teachers, and social leaders, yet calls attention to the growing separation and the urgent need, both for the sake of the colleges and of the Church, that the two that have become so separated from each other should be brought together. The same tendency towards separation is manifesting itself in China, and the home churches have become conscious of it, and realize its danger more than some of the leaders in Christian education in China.

The representatives of the Boards in the U. S. drew up the following statement in regard to the connection between Christian Higher Education in China and the Church: "That in determining the program of each institution, we consider that the primary consideration is that of relating the institution to the work of the Christian Church in China." I fear one of the results of registration will be to increase this tendency towards separation. The Christian college will continue to have a great indirect influence on the life and thought of China, but its specific work for the Church may diminish. The theological school cannot be an integral part of the university, a Department of Religion can not be maintained and all religious teaching must be on a voluntary basis.

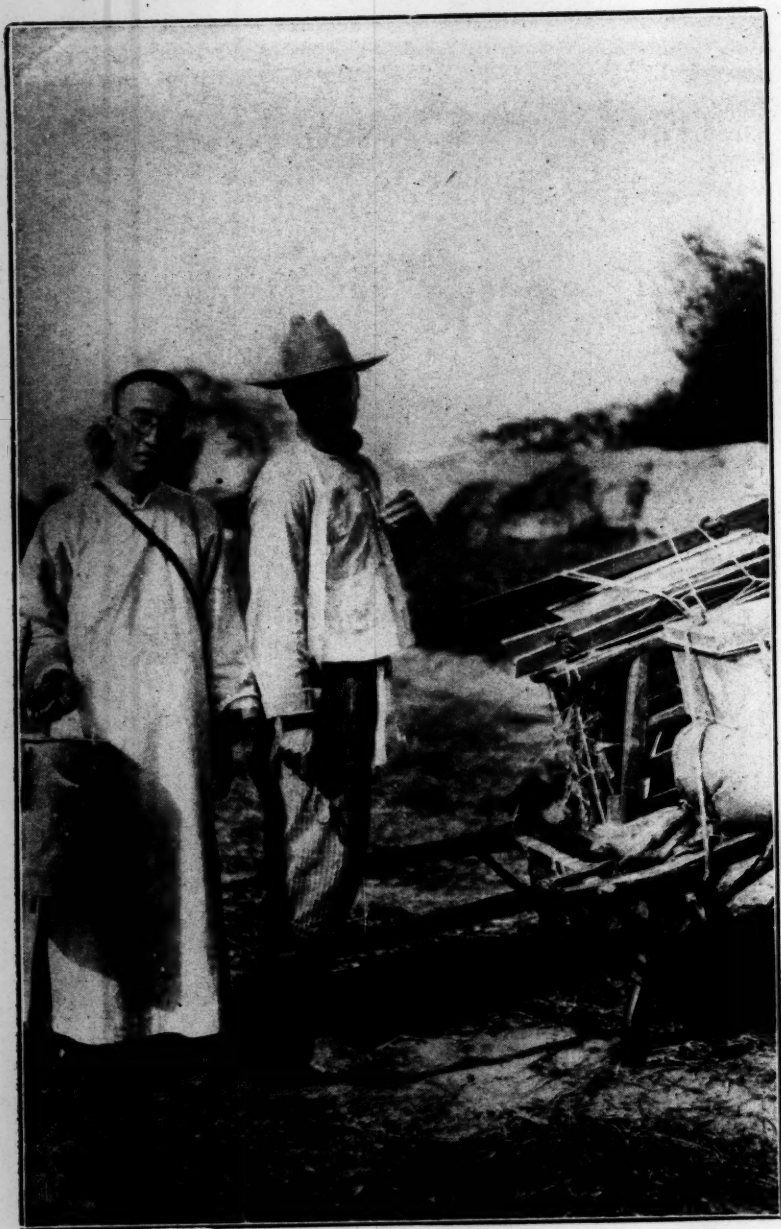
The effort to fit the institution into the government programme may hinder the realization of one of its objectives, the strengthening of the work of the Church, the organized body for the extension of Christ's Kingdom in China. Among our Christian graduates, some will take part in Christian work, as doctors in mission hospitals, teachers in Christian schools, Y.M.C.A. secretaries, etc., but very few will volunteer for the work of the Christian Ministry. That great need of Leadership in the Church may not be supplied to any great extent.

Time does not permit of speaking of other serious dangers revealed in the course of the development of Christian Higher Education, such as the creation of an intelligentsia out of touch with the mass of the people, an education unrelated to the needs of China, and the lowering of standards by aiming at quantity rather than quality.

The questions arise: Are these defects remediable? If so, in what way can they be remedied? I believe that much can be done to improve the present situation. The Lindsay Report on conditions in India, strangely enough, dwells not so much on doing away with present defects as on the way Christian Higher Education may become more valuable by making provision for research work, and by adding extension work to its programme. Interesting as they



HELPING THE FARMER
THRESHING-EXPERIMENTAL FARM
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HELPING THE FARMER
WHEELBARROW EXHIBIT

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are I will not undertake to discuss these proposals. The recommendation on Christian Higher Education in China by the Laymen's Inquiry Group is distinctly disappointing, and does not seem to show much grasp of the real trend of events.

If we are to escape the three principal dangers I have pointed out, the following policies should be adopted. (1) The rigid limitation of the size of our colleges. I believe the maximum number of students should not exceed 500 and that the percentage of Christian students should be much higher than it is at present. We should aim at 50 per cent. The mission boards should make a sufficient appropriation for maintenance of colleges, so that they would not be forced to rely so much on the income derived from student's fees. (2) The teaching staff must be predominantly Christian. In regard to the foreign staff, we believe in spite of what the laymen's Inquiry Report says, that men of fine Christian character with high intellectual qualifications have been secured in the past and may be secured in the future. The danger according to our way of thinking is just the reverse of that feared by the Laymen. It is that of securing men of high intellectual qualifications, who have no interest in the Christian aim and life of the institution. As regards Chinese faculty, we must recognize the danger of making it predominantly non-Christian. We would recommend that each college should select the outstanding Christian students of the graduating classes and give them special graduate work and prepare them to be teachers on the staff. After, not before, some teaching experience in China, they might be sent abroad for post-graduate work, so as to increase their efficiency. The time spent by the members of the faculty in training Christian graduates as teachers will be well spent, and will be instrumental in keeping our colleges Christian.

(3) We should aim at keeping our colleges in closer connection with the Church. This will be easier in denominational colleges than with union institutions. On all boards of directors, at least two-thirds should be members of the Christian Church and a certain proportion should be elected by the Church Synods with which the institution is connected. More effort should be made to arouse the interest of the Christian students in the work of the Church. The tendency towards the secularization of our colleges should be strenuously resisted by those who are in authority.

(4) The Christian nurture of the students belonging to the Church should receive more attention than in the past. When all students, Christian and non-Christian alike, were receiving religious instruction and attending Christian worship, the distinction between the two groups was blurred. Now it is more sharply defined, and there is more necessity of treating our Christian students as a separate unit. Unless their religion has vitality, they will not serve as a means of leavening the whole body with Christian ideals and principles. Through the influence of our Christian students we can do a good deal to keep the Christian atmosphere from becoming rarefied.

Christian Higher Education in China is passing through a critical period. The attitude of the Government may change at any time, and the work may be hampered more than it is at present. But on the other hand the Government may adopt a more liberal policy. The contribution made by Christian colleges to the Christian cause in China is of great value. It is our duty to carry on as long as the door of opportunity is open, laying the emphasis on quality rather than on quantity. We must aim to remedy the present defects, and as has been well said make our work more Christian, more efficient, and more Chinese.

No Profits! Why Keep Accounts!

ALBERT C. HAUSSKE.

MAY a missionary speak as a layman? Perhaps my twelve years as a member of The American Board in North China rules me out as a "layman." However, since I am not an ordained man and hold no other "Missionary Plenipotentiary" qualifying degrees, and since I am an accountant with four years of practical accounting experience preceded by eleven years of commercial work in another capacity before coming to China, perhaps I may be permitted to speak as a layman on a subject regarding which the recent Laymen's Commission, as quoted in The Chinese Recorder, December, 1932, reports as follows:

One radical reform which the Commission believed to be overdue is in the accounting methods of the various mission boards. They say:

"This does not mean that some systems now in use may not be excellent in themselves. The Commission are now asking not only for individual excellence, but also for uniformity, in the interests of efficiency of economy. A new and comprehensive system should be established, so devised that board and mission operations can be compared and simplified, and uniform systems of accounting, cost-recording and statistical reporting set up on the field.....It should also save the time of missionaries and others who now handle the accounts of the various boards without adequate training for such work....."

"The reform called for cannot be successfully initiated on the field.... The question of standardized accounting has been discussed by the treasurers, but initiative for changes of moment must come from the home base, and thus far there has been no movement from that direction."

The Commission states that "The reform called for cannot be successfully initiated on the field," but there are some reforms in connection with accounting systems which must be instituted on the field.

I have not read the Commission's comprehensive report which no doubt goes into further detail regarding this matter, and the following discussion is based mainly on my experience here in China in connection with hospital accounting, although other institutional and general mission work accounting has not escaped my observation. It was not the Commission's report which prompted my

thought on this subject. This has, however, added to my contention that accounting methods on the mission field, and especially those in mission hospitals, are sadly lacking in the portrayal of informative data, but a series of circumstances and experiences, and a belief that funds have been wasted, and if I may be more pertinent—often misused. This has not necessarily been done willfully, but because accounts have been handled and accounted for, or not accounted for, by those who have had no training whatsoever in even the rudimentary principles of bookkeeping to say nothing of accounting.

Bookkeeping and accounting, some authorities say, are synonymous, but we may think of the former as a more mechanical recording of facts whereas accounting can be considered as a scientific application of those facts enabling those concerned to carry on a certain piece of work with the least amount of waste on the one hand and an increasing amount of benefit on the other. And when one considers the tremendous amount of funds handled, by a single mission, and by single stations, and very often by individuals for specific pieces of work, one cannot help but feel the present lack of consideration given to this phase of mission work, and that serious criticism on the part of laymen at home is justified.

As already intimated, my own experience has been largely with mission hospital accounting, and relative thereto I shall quote from one or two authorities whose special knowledge along this line is worthy of consideration by every missionary on the field, whether in hospital work or otherwise, as the principles involved apply to every department of mission work. In the reference work, "Accountants' Handbook," the following statement is a fact which we cannot ignore:

"Hospital systems are generally antiquated. They are often on the cash receipt and disbursement basis, furnishing no more information of a managerial character than the accounts of a church or many municipalities. The notion of tying up the revenue from services rendered with the cost of those services, an idea which is fundamental in the management of business, has not penetrated very far into the hospital field. Business men have not generally been in charge of the handling of hospital funds, and it has not seemed advisable to spend any of the limited funds available for anything which does not contribute directly to the primary purpose for which hospitals are founded."

In this same connection I quote from the publication of the University of Michigan, School of Business Administration, entitled "Problems of Hospital Management" prepared by Albert E. Sawyer of the University Hospital:

"It seems that if an institution is not organized for the purpose of producing profits then there is no excuse for a thoroughgoing business administration. The argument implies that unless there are dividends to share or a board of directors to demand a profit and loss statement, a good accounting system is an unjustifiable luxury."

"In not striving to maintain an up-to-date business administration the superintendent is guilty of spending the generosity of others with less care than he would employ in his own business venture."

"It was pointed out in the opening paragraph that the fact that hospitals do not ordinarily create profit seems to be an excuse for the lack

of emphasis upon the business side of these institutions; careful accounting seems to find its place only where it is necessary to protect the margin between cost and selling price that spells commercial success. The fallacy of this idea is slowly dawning upon us and there is evidence of inquiry that tends to show that there is an even greater need for scientific business system where there is no margin of profit to protect, but in its place a sacred obligation to spend with great care and foresight the community's contribution to its unfortunates. People have a right to begrudge what they spend for hospitalization. It is, in fact, an economic loss, and it should be the grave concern of hospital administrators to keep this economic loss at a minimum. It is reasonable to ask that they at least use as much care in so doing as does a corporation manager in discharging his obligations to produce a profit."

"Judging from this angle, it would seem that the hospital administrator spending charitable funds has a much higher responsibility and a much greater obligation to use due care than the executive of an industrial plant entrusted with the profitable investment of the stock holders' money. If a sound business organization and a thoroughgoing accounting system constitute due care in the case of the profit-maker, they most certainly enter into the dispensation of public charity."

And again from Accountants' Handbook:

It has not been realized that the expenditure of a comparatively small amount to bring about operating efficiency may result in making available for the alleviation of human suffering large amounts which have previously been wasted.

It may be argued that all this applies to big institutions, whether hospital, educational or other organized branches of philanthropic or semi-philanthropic work. But a small institution can establish an efficient and simple accounting system just as well as any large one. Relative to this Mr. Sawyer contends:

"An accounting system can be designed for a fifty-bed hospital that will grow with the institution and require no fundamental changes, even though the number of beds should ultimately exceed one thousand. This is possible, however, only if the initial plans are laid with great care and consideration by experts in the business field. We too often consider the small institutions as not worth very much consideration from the business standpoint, and we permit people who have little interest in business procedure to dictate the basic policies, which, in many cases, eventually result in expensive and wasteful changes when the true importance of the business situation is recognized. Hospital administrators are not in a class by themselves as regards this fault. The large number of bankruptcies in small private businesses is traceable, in many instances, to this same lack of appreciation of the necessity of an initial plan."

This idea of a proper accounting system will not seem so impossible if the various missions will realize the great possibilities for such systems in the establishment of central accounting offices within stations, a policy already adopted in several stations known to the writer. The accounting of all branches of work is handled in one office, and in several cases the systems enable the issuing of clear and understandable statements of income and expenditures.

The word "system" presupposes in the minds of many something to be avoided and even something that is obnoxious. I have heard colleagues of mine refer to some efficient practices of business men as something extremely distasteful, but on the other hand business men, and especially our laymen at home who are furnishing

the money which support mission work have the right to demand an efficient and honest accounting of such funds. The title "Pen-pushing irritants" which a U.S. Army engineer dubbed the auditors and others of his office colleagues (myself perhaps included!) during the Red Cross work in 1921, may be a justifiable term, if as Mr. Sawyer states, one is apt to forget the human element when planning systems. Mr. Sawyer says:

"The public is perhaps justified in its attitude toward the efficiency expert, and the proverbial red tape that supposedly follows in his train. The proposal, therefore, to introduce him into hospital circles may rightly be resented. But, contrary to popular beliefs, the building of systems need not be accompanied by disagreeable features. There are certain things which, when practiced, make the introduction of "system" a valuable constructive force. In the first place, it is extremely necessary to recognize the factor of human nature in every system. Too often we emphasize the systematization of an organization without properly considering the fact that human beings are, after all, the dominant factor in the proper working of any system. It is very easy to devise ways and means of reaching certain results, provided every one thinks and does as you do yourself. In order to function properly, any system must have the whole-hearted cooperation of those governed by it. It should be the natural expression of their general reaction to a given situation, and not simply a set of rules superimposed by some higher authority. The systematizer who recognizes the value of working out the procedure with those who are expected to carry it on is assured of success.....When we realize that our distaste for system and red tape largely originates from attempts to ignore the human element in business, it behooves us to give the point special emphasis."

As already inferred the safeguarding of funds entrusted to Christian workers and the prevention of waste demand the establishment of a thoroughgoing accounting system. I know of several hospitals as well as of one or two educational institutions where there have been large sums of money lost through dishonesty on the part of employees, which losses could have been greatly reduced if not entirely eliminated had proper accounting facilities been consistently used. The savings would more than have covered the cost involved in the employment of a competent accountant, and the supervision of accounts through proper auditing measures. Furthermore, "the product of the successful managerial accounting system is characterized by its promptness, its regularity, and its simplicity."

Reference has already been made to the fact that too often accounting systems have been based merely on the cash receipt and disbursement principle. The usual procedure to reckon cash as a basis in determining the net financial results of a fiscal period does not give a true picture of such period's operation. That is to say, if at the end of a certain period there happens to be, say \$10.00, \$100.00, or \$1,000.00 cash on hand, it is reported that such amount represents the surplus at the close of such period, whereas there may be elements involved which would materially affect such a statement, namely liabilities not taken into consideration, or large inventories on hand, and other current assets and liabilities. For example, I know of a small institution which at the end of its fiscal year showed a deficit by merely stating a greater amount expended

than funds received during that period. It did not indicate what liability was represented by the deficit, nor was there any statement shown of a large sum of money on fixed deposit put aside from previous operations, which, had the statement been properly drawn up, should have been taken into consideration, thereby showing a considerable surplus instead of a deficit at the end of the period involved.

A Chinese colleague, serving on an auditing committee once asked, "Why is it that at the end of each period these accounts so often never show a penny deficit nor a penny surplus?" He was confused because the accounts of the institution which ran on a budget of some \$35,000.00 so often "came out even." It so happened that when the cash transactions showed a surplus or a deficit, although not of any sizable amount, the missionary in charge, before closing his cash book, either made a contribution or reimbursed himself as the case might be, in the latter instance for "postage and other items paid from personal funds"! In that same institution, large purchases of supplies were made which would last several years, but were charged off as an expenditure against the period when actual payment was made, resulting in a large "deficit." In other words, inventories running up into several thousands of dollars were never taken into consideration in determining the real status of the financial condition at the end of the period. This was due again, to the handling of accounts by one not only unfamiliar with accounting methods, but also by one whose work was along other lines, and who could ill afford to give the needed time for proper accounting procedure.

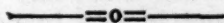
Another very common practice is not to make any distinction between capital expenditures and those for current operations. The cost of buildings, and large equipment and other items of a capital nature, very often are included in a report of operating expenses with no distinguishing separation. The following quotation from the Commission's report may be irrelevant, but it seems that there should be a further division in their second category. They give the following three general divisions:—

1. Home base maintenance, including salaries of secretaries and office personnel, and general overhead expense.
2. Field maintenance, including missionaries' salaries and housing, the erection and maintenance of service buildings (schools, hospitals, and churches) and miscellaneous overhead costs.
3. Operating funds devoted to the field program of the mission including the salaries and wages of pastors, teachers and helpers, and appropriations made toward the conduct of schools, hospitals and evangelistic work.

Of course, the above suggestions were made, undoubtedly, with reference to the accounting systems at the home base, but even there the item No. 2 should be separated between field maintenance for missionaries' salaries etc. and the erection of buildings and other capital expenditures.

"Decisions based upon partial and disproportioned surveys are indeed dangerous" says Mr. Sawyer. And he said that a few years before the Laymen's Inquiry Commission made their report! During my accounting experience before coming to China, an audit was being made, for appraisal purposes, of a zinc mining corporation's operation covering a period of ten years previous. Lo, and behold, when the books were delved into it was impossible time and again to determine what year the transactions under investigation related to. The "bookkeeper" just had not recorded the year at the head of the date columns and even at the beginning of the new fiscal year dates were lacking. One cannot blame the missionary, perhaps, too severely in the light of that revelation, but no proper evaluation and appraisal of past work can be made if this simple matter of dates is lacking should a thorough investigation of some particular piece of work be made, with reference to accounting matters. If any particular board should decide to make a financial appraisal, with the institution of a more efficient accounting system in mind, will it find past records available and will such records give the complete information necessary? With just this small matter of dates in mind alone, I have found, not only books without year dates, but also check stubs and orders on mission treasures without any dates whatsoever. This matter is just a small illustration of the indifference, and sometimes carelessness in the keeping of accounts, and indicative of inefficient accounting methods, all of which have caused considerable difficulty in the preparation of valuable information.

In a final word, may I mention an axiom relating to accounting, as crudely related by a public accountant to a missionary colleague several years ago. He told this missionary that books should be kept so clearly that in case the bookkeeper or accountant decided to jump into the lake, his successor could take up where he left off without the least difficulty in understanding what had been recorded up to date. Without persons qualified for such work this might not be possible, but is it not time that trained workers be put into such important positions of responsibility, in view of the large sums of money used in mission work and all that it involves?



How Buddhists Use Their Bible.

HOMER G. BROWN

THE word "search" does not exhaust the Christian idea of how to derive help from the Scriptures. Buddhists have six methods. These are determined by the character of the Scripture to be used, and by the abilities and immediate needs of the student, or worshipper.

The Scriptures may be classified in two ways; on the basis of the possibility of their being understood, and on that of the regularity of the phenomena described. Some parts of the Buddhist

Scriptures may be studied and sooner or later may be quite clear to the understanding of some people at least. Other parts are just mysterious. They are not for man's intellect or reason. It is vain for mortals to try to understand them. Again, some parts of the Scriptures deal with the ordinary, the orderly processes of life. Other parts refer to what Dr. Dewey called the "precarious," with the sudden, the catastrophic aspects of life. It is reasonable that our method must take account of the character of the particular Scripture which we propose to use.

The first method calls for no description. It is the "study" of the Scripture and means going into the subjects discussed as deeply and thoroughly as we can. The value of study is in the wisdom one attains and the development of one's abilities.

The second method is quite different. It is for people who are dull of understanding, who cannot read, or for people when they are not in a frame of mind to think. The procedure is as follows:—first; pray for wisdom and understanding; second, prepare a clean place before an image of the Buddha or a Pusa, whether it be in a temple or a home; third, choose the Scripture to be worshipped, place it before the image, and open the book with the greatest reverence; fourth, the worshipper should pronounce a particular incantation which will purify the place, and a second which will cleanse the body mouth and heart of the devotee; fifth, a doxology to the Buddha and likewise one to the Scripture, in Sanskrit, should be sung. Then comes the worship itself.

The worship consists in reading aloud the name of the particular Scripture one has chosen. Then, in one's heart, one should think and feel toward the Scripture just as one thinks of or feels toward the Buddha. Next, one should look at each character or word in turn and worship it. One should think of it and say it, if he knows it. If one does not know it, one may think of it as word number one, two or three, of line number one, two or three of whatever the page may be. One may pay attention to the form of the word or to its place on the page. The mind must not be allowed to wander. The mouth must say nothing but what relates to these words; the body must incline in no direction except toward the object of worship.

At such a time, a priest should wear his priestly garment, a layman should wear a white gown cut in the style of the priest's regular robe. No one should be present to witness the act. When one begins such a service of worship, one must continue, six times a day, three times at night and three in the daytime, for an hour or more each time, till one has completed the Scripture chosen.

If one can carry out such a service with the Buddha spirit, thinking always of the good of others, and not at all of one's reputation or of advantage of any sort; one can attain Buddhahood. Stupid priests may become very wise in this way. At first they will

not know what they are worshipping. In time, they will be known as "learned in the law," as "Scripture-Worshipper Teachers." Their learning will have come from their worship of the Scriptures.

One of the most famous Buddhist priests of West China used this method. At thirty years of age, he was an ordinary working priest at the great temple at Shintu. He had no education. He could not read. Someone told him of the possibility of worshipping the Scriptures and of thus being led into a fuller life. He determined to try it, and selected the Fah Hua, one of the great books of the Buddhist Bible. Night and day, according to the rules, he worshipped six times a day. By the time he had done this for a year, his book began to shed forth actual light, and he began to feel the blessing of Buddha in his heart. He continued in worship three years in secret, and when he came out from his seclusion, he knew all the important words and the meaning of the whole Scripture. Later he became a public lecturer on the faith. Priests and laymen alike were surprised to hear him preach. He is now the Abbot of the Ta Ts'i temple of Chengtu. His name is Ch'ang Yuen.

A third method is that of simple repetition, without thought at all of meaning. Despite the fact that one does not know the meaning, one should speak very clearly for the heavenly beings hear. A host always listens when the words of the Buddha are spoken. Not only are there hearers, there are also divine protectors in attendance to save from calamity.

We must remember that these are the words of Buddha himself, not those of people of a later time. In the four thousand eight hundred volumes, there is nothing, not one joy or tittle which is not absolutely correct. The repetition of these words, even though one may have no idea of the meaning, cannot but bring great blessing. The very sounds of the words are sacred.

The fourth method is to "hear the Scriptures." One may listen to any qualified person explaining them. This is known as the "small exposition," and is an informal matter. Far above this is the "great exposition," a formal matter in which the preacher must be a man of very high standing. It may involve one day, or may extend over several months. The length of the period depends upon the Scripture chosen for exposition. Again, one may simply listen to people reading the words. Their very sounds bring blessing not only to men, but even to animals.

It is quite possible that one may be possessed from former existence of spiritual responsiveness of such a sort as to bring a sudden in-rush of soul power. Sometimes the hearing of just a few words or lines from the Scriptures brings a wonderful blessing.

A fifth exercise is the writing or copying of the Scriptures. Whether one understands what one writes is a secondary matter. This exercise calls for great reverence, and must be undertaken in

a quiet place. It should be done in front of an image of the Buddha. Sweet smelling flowers should be placed before the image. One must wear white clothes, and use a new pen, new ink-slab, new ink and fresh paper. One may write kneeling or sitting. No one should witness the writing for the attention may be diverted and mistakes may result. During the period of writing, one must not undertake other work, and one must at all costs complete the task and finish the portion undertaken. When completed, it should be presented to some temple or to some believer who may want to read it.

A very popular story tells of the effectiveness of this method. In the Sung Dynasty, her dead mother appeared to Yang Yü Chuen, the daughter of a famous duke. The mother said she was in hell, and begged the child to save her. She said, "Do not ask the priests, but you yourself copy out the Hua Nien Scripture." In deep repentance for her mother's sin, she used the blood from her own tongue as ink, and wrote out the Scripture as requested. The night she completed the task her mother appeared to her, and thanking her, flew on to the heavens. She had been released.

A sixth method is by carving, or chiselling the Scriptures. The salvation of the world, as some think, depends upon them, and if they are unknown or lost, we are undone and without hope. If people know but a little, or have but a little contact with them, they will be saved from evil and be of service to society. If they know a great deal, they can have the Buddha consciousness, be freed from the wheel, and bring many living beings to salvation. So, giving the Scriptures such permanent form as one does by carving or chiselling, brings very great merit. Closely related to this is the printing of the Scriptures.

A few years ago, a devout layman and a very distinguished man promoted a movement for the printing of the Scriptures, and in a short time thousands of copies were printed and have been sold all over the world. Yang Ren San, for that was the good man's name, lived to be over seventy. Before his death, he gave orders, that he should be cremated. His orders were carried out, and in his ashes were found a thousand precious jewels.

Christians are inclined and rightly so to confine themselves largely to the first method, that of study, supplemented by "hearing" expositions long or short, and to repetition with understanding. It is possible, however, that if we but realized something of the glory, the sublimity in our Bible, we should have more nearly the attitude of worship, intelligent to be sure, than we do. The ease with which a copy of our Christian Bible can be replaced has robbed us to some extent of a consciousness of the uniqueness of the book, of its right to reverence. Again, an appreciation of its contents would give "the preaching of the word" a higher place than the Appraisal Committee has given to this form of service. Indeed, to carve or chisel out some of the great words of the Bible might be a veritable means of grace to many a person in this somewhat feverish age.

In Memoriam

CHARLES ISAAC BLANCHETT

ON Saturday, 4th February, 1933, the Rev. C. I. Blanchett passed into closer contact with his Master, after an illness lasting only two days. Mr. Blanchett was only fifty-seven but had spent over thirty-one years of his life as a missionary to China. He sailed from England under the C.M.S. in September, 1901, his departure having been delayed by the Boxer troubles. On his arrival in Hongkong in November, he was located in Pakhoi where he remained until his first furlough in April 1909. During this period he built St. Luke's Church, Pakhoi, on land adjoining the C.M.S. Hospital. In 1904 he married Annie Walsh who had also arrived in China under the C.M.S. in 1901 and spent the intervening period in language study at Shiu Hing. They both acquired an excellent knowledge of Cantonese and never lost their interest in and love for Pakhoi.

During his furlough, Mr. Blanchett took his B.A. degree at Durham University. On their return in January, 1911, they were located in Canton and were instrumental in securing the wonderful temple compound at the East Parade Ground, the first C.M.S. property in Canton. Mr. Blanchett broke down the idols with his own hands, indifferent to the clamour of a large, angry crowd outside which sought to frighten away the foreigners. This action on his part did much to remove the inherent superstition of the Chinese servants and Christians who were amazed to find Mr. Blanchett alive after his destruction of the old gods. There were still a dozen or more coffins in the Temple when Mr. and Mrs. Blanchett took up their residence therein.

On his second furlough in 1916 Mr. Blanchett, though greatly weakened by a severe attack of incipient sprue, took his M.A. degree at Durham. The war delayed his return and he acted as Military Chaplain at Felixstow in addition to doing parochial work until his return to the field in February, 1918. He was appointed to the Union Theological College in Canton and personally supervised the erection of St. Andrew's Hostel, Paak Hok Tung, in connection with the College, living the while in the attic of the Fulton Lecture Hall. After this, he returned to his work as itinerating missionary in the Canton Delta and did not spare himself in this work which bore wonderful fruit and which he loved. One of his last acts was to take Bishop Hall into the Tsang Sheng district to inspect the site of a new village centre.

In 1922 and again, on his return from his third furlough in 1924, he was Acting Secretary of the South China Mission and, on the retirement of Archdeacon Bennett in 1925, he became Secretary of the Mission. It was a great joy to him that his daughter was now in the field with her parents. In 1928 she married a C.M.S. Missionary, the Rev. H. A. Wittenbach.

The outstanding achievement of this most difficult period of his ministry was the supervision of the handing over of a very large measure of control to the Diocesan Board of Missions of the Chung Hua Sheng Kung Hui, of which he may be regarded as the founder. This is his memorial.

In 1931 he returned alone to China, Mrs. Blanchett remaining in England to provide a home for the other two children. He lived to see his son Eric ordained to the ministry of the Church of England on December 15th, 1932, and to welcome Bishop Hall to the Diocese. He passed away suddenly after only two days illness from tonsillitis. We shall never forget the inspiration of his quiet effectiveness, his unfailing sympathy and abundant kindness. His house was a home to all his fellow workers and to many people, missionaries and others, who visited Canton. He fought the good fight, he finished his course, he kept the faith and has gone to receive the crown of righteousness prepared for him.

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Our Book Table

RE-THINKING MISSIONS *The Report of the Commission of Appraisal of the Laymen's Foreign Missions Inquiry, Harper and Brothers, 1932, pp. 349, G\$2.00.*

What can be added to the discussion of a book that has already commanded the attention of the press for several months, as one of the few history-making volumes of contemporary Christian history? This embarrassment of the reviewer is intensified by the possibility that some of the *Recorder* readers, having read many capable reviews, have already adopted very definite attitudes for and against this report. But in view of the tremendous issues at stake, it is hoped that the majority have thus far reached only tentative conclusions, and are still in the process of *re-thinking*.

In spite of wide and emphatic differences of opinion, most missionaries probably welcome exacting criticism of their work, providing it is competent, and made in the spirit of Christ. The writer accepts this report as fulfilling the desire for drastic criticism, and as representing the mature judgments of deeply Christian men and women whose only object is to promote the cause to which we are devoting our lives.

This report has had many predecessors, but none so radical. In spite of its limitation, as a product of liberal American Protestantism, it uncovers the real issues in foreign missions. It delves to the bottom when it asks for results in terms of Christian persons living in Christian environments. We cannot but agree that the message, aims, methods, attitudes and programs that have produced vital results should be continued, and that all others should be transformed.

What does this general point of view signify for specific missionary tasks? For the evangelist it means the extension of the Christian fellowship, using the Church only as a means and never as an end. For the educationalist it means the permeation of life with Christian ideals, employing only the highest educational standards in doing so. For workers in medicine, literature, agriculture and industry it means the application of their special techniques on the highest level of professional excellence, in order that men and communities may come to enjoy that fullness of life which we have discovered in Christ.

The commissioners call for the elimination of weaknesses,—those attitudes and programs which, in their view, have hindered the implanting of the Christian way of life. These include undue doctrinal emphasis, sectarian narrowness, inferior qualifications, low standards, and an unwarranted dependence upon Church planting. Many recommendations have already been the object of wide discussion and of some experimentation,—devolution, cessation of subsidies, concentration and cooperation, religious education, rural community parishes, etc. During the year the *Recorder* should be filled with studies stimulated by these findings.

Some conclusions seem to be oversimplified. Granting that the new type of missionary is desirable, can the limited number advocated make an appreciable Christian impact? Is it not likely that a missionary ambassadorship, independent of organized Church life, would result in a vague diffusion of Christian ideals, relatively powerless to change lives and to modify the social structure? Is it not probable that schools and hospitals, in which evangelism is both subordinate and inarticulate, would become unduly secularized? Some generalizations are very misleading, like that which cites medical work as often inferior to that of nearby government hospitals, which is not true in most parts of China. One recommendation is distinctly out of harmony with most progressive thought; namely, the advocacy of neutrality in the economic struggle, a fault particularly conspicuous in a document that refuses to take middle ground anywhere else.

In spite of these shortcomings the report is nothing less than a landmark in the liberalizing of Christian thought. The last comparable report, that of the 1928 Jerusalem Conference, reached new high levels in this direction by showing the implications of the Christian Message in terms of inter-racial, inter-religious, international, and industrial fellowship. The laymen do not develop some of these aspects as fully as the Jerusalem report, but in matters of theology and administration they go much further.

By espousing the liberal point of view in theology the commissioners have precipitated an issue as wide as Protestantism. This issue was subdued at Jerusalem. "Our message," it was declared, "is Jesus Christ." This declaration in turn was interpreted in carefully guarded but ambiguous theological phrases. These laymen, however, unhampered by official status, have brushed aside the creedal theories and urge that we missionaries concentrate on "the charm and attractive power" of the great personal life of Jesus. Their report is, in effect, a challenge to reconsider the Christian objective in terms of living in the spirit of Christ, rather than of preaching a message about him.

By advocating "a single organization for Christian service abroad," the commissioners have proposed a revolutionary method of dealing with another important issue. The transplanting into the mission fields of the sectarian differences of the home churches was inevitable. But the continuation of these differences is no longer justifiable. The churches at home have largely outgrown them, and it is now conceivable that they can unite their missionary societies for the needed mass attack on world secularism. The commissioners are so enthusiastic for this ideal that they actually attempt to blue-print a plan for co-ordinating all home-base activities.

In the opinion of the writer this profound administrative change is more closely related to the theological issue than the report indicates. It is true that the ancient disruptive shibboleths have lost much of their power. It ought to be possible to organize the Protestant missionary task into one comprehensive unit, embracing all shades of opinion, subordinating them in one working fellowship. But a question arises here. Are supporters, secretaries and missionaries ready to work together in a common fellowship which permits absolutely untrammelled expression at all theological extremes, seeing that *they* have received the grace of God just as well as *ourselves*? Until we can rise to this vision our witness will be seriously limited and largely incapable of transmitting the thrilling way of life which is Christian.

But we must face the present realities, which include a modern divisive force as dynamic as any that has ever appeared. It cuts across all sectarian

lines and proclaims the logic of a new alignment of churches and their missions. It is easy to say that the differences between liberals and conservatives are secondary, and that they should unite in their common loyalty to God our Father and to Jesus Christ our Saviour. The difficulty is that these divergent views are rooted in the New Testament, and are both demonstrably evangelical. Only a few great-hearted souls have thus far been able to resolve these baffling antitheses.

The difficulty seems insoluble, but the objective is so fundamental that we must attempt to approximate it. This condemnation of theological and administrative divisions as hindering the creation of Christian living is based upon two years of research, employing methods as nearly scientific as the twentieth century can devise. Such findings can be ignored only at our peril.

Unprecedented financial difficulties make it unlikely that this report will be pigeon-holed by the boards. Its breath-taking nature, the reckless daring of its release, and the profound reactions which are following its publication, have made indifference impossible. There is danger, however, that the enthusiasts for unity may be able to secure the cooperation of a considerable number of boards in a tolerant and unreal unity, such as characterizes some of our mission institutions. Any so-called union that glosses over the differences between liberal and conservative is doomed to be purely formal and unequal to its task. Such unions stultify intellectual integrity and vitiate spiritual power. Unequally yoked under charters of this nature, the unreconciled elements are each restrained in holy daring. No radical ideas may be advanced lest one's fellows become estranged and oneself suspected. The programs of such groups are hamstrung. Union purchased at such a price is too dearly bought.

What is more probable is that we shall be stung into such partial unions as may be immediately possible, the deciding issue being theological. Thus the report would accentuate the present tendency to concentrate Protestant effort, except for the smallest sects, into two main groups, one liberal, one conservative. Liberals would unite with liberals in an effort to translate this bold missionary vision into life. Conservatives would unite with conservatives to strengthen their evangelistic witness. Even such a partial achievement of the laymen's ideal should be welcomed. It would register a very significant trend away from the present meaningless multiplicity of sectarian bodies.

Such a re-formation of administrative lines would involve a very healthy clarification of the theological atmosphere. A clear-cut line of demarcation between liberal and conservative agencies would provide for each supporter, secretary and missionary an adequate reason for being allied with one group rather than with the other. It would reduce internal friction, dispel suspicions, and focus all the energies of each group on the great kingdom task according to the message and methods that each considered essential. Furthermore, the history of Protestantism suggests that even these groups would find it possible to cooperate in an increasing number of common tasks. Ultimately their essential oneness in Christ would become manifest and the difference between liberal and conservative would become as meaningless as the difference between Methodist and Presbyterian.

These laymen appraisers have rendered the cause of missions a signal service. Their report may well become the basis for a new forward thrust of missionary effort. There is a longer and more difficult process involved in transforming the missionary enterprise than these commissioners seem to anticipate. Yet, they have provided the incentive by which a sadly disordered movement may re-form into a few main columns, and the strategy by which these columns with banners flying may press on toward a common goal more adequately defined than heretofore.

PAUL G. HAYES.

Methodist Mission, Wuhu, Anhwei.

THE PROCEEDINGS OF THE MEETING OF THE DIRECTORS AND SPONSORS OF THE LAYMEN'S FOREIGN INQUIRY AND REPRESENTATIVES OF THE FOREIGN MISSION BOARDS. *Hotel Roosevelt, New York, November 18, 19, 1932. Published by Laymen's Foreign Missions Inquiry, 201 Pershing Square Building, New York, N.Y.*

For two days, as this Report shows, speeches were given and penetrating questions asked and answered—all with a view to clarifying "Re-Thinking Missions" and offsetting, to some extent, the criticisms it had evoked. Several hundred mission "experts" were present. At this meeting, in a sense, the result of the Laymen's Foreign Missions Inquiry was formally presented to the Boards. It should not be overlooked, however, that previous to this meeting the Boards had already received paper-covered advance copies of this Report. As finally presented in book form it was revised slightly at some points.

The questions fired at the Commissioners were sometimes pungent, the eight speeches made by the Commissioners were always frank and the meeting was frequently punctuated by applause and keen humor. Dr. John R. Mott made the closing address. "The Appraisal Report," he said, "affords to the cause which is dear to all of us a clear, fresh lead. It may not be, probably is not, as authentic a lead on some subjects as that afforded by the Jerusalem Meeting of 1928, but considering the limitations under which the Commission did their work, we may with confidence commend their findings to the serious attention of our constituencies. The lead they have afforded is thought-provocative." That probably sums up the general attitude of this meeting though no resolution for or against it was presented. Indeed the Commissioners made it clear that such was neither their intention nor their wish.

The honesty and sincerity of the Commissioners stands out in every moment of this meeting. Likewise they made it clear that though they differ in many things they accepted "Re-Thinking Missions" as a unit. They recognized that, in accordance with their intentions, it raised vital issues. Dr. Rufus Jones said, "it is a new world and it is a momentous moment of immense crisis in the world today. And there can be no question but the Church is at the center of the crisis." What else could the Laymen do but bring out the vital issues rooted in such a situation?

Everybody interested in "Re-Thinking Missions" should read this collection of amplifications and clarifications thereof. The two most outstanding addresses are those by Dr. Wm. Ernest Hocking and Mrs. Harper Sibley. Dr. Hocking dealt, of course, with that part of "Re-Thinking Missions" which outlines a philosophy for missions. "Now about this question of the religion, especially the theology of the Report—it is the question upon which ultimately it will stand or fall." Yet, as he made it clear, neither the conservative nor the liberal members of the Appraisal Commission had given it a "grudging consent." "Retaining (their) differences, the members of this Commission unite in the judgements set forth in this book." That unity of acceptance of the Report is, in the judgement of this reviewer, an achievement of no small significance.

Neither Dr. Hocking nor his colleagues ease off the criticisms in the book. "If there is much of criticism in the Report, let me remind you," said Dr. Hocking, "that there is no pessimism."

One paragraph setting forth Dr. Hocking's personal views is worth quoting entire. "Within the Commission I have had occasion to stand up now and again for the importance of doctrine, of theology, of ceremonies. It is part of my privilege to confess that; because having been introduced as a philosopher, I may be allowed to set against that handicap the fact that I am a very hot believer in the necessity of the church and of creeds." "Later Dr. Rufus Jones said something in the same connection." "This wider fellowship, which we have suggested, is not a substitute for the Church. It is not a permanent something. It is a temporary expedient for drawing into closer relationships those persons who are under the influence of Christ and who are ready to go far with Him but do not want what they find in the churches today." "One other arresting phrase from Dr. Hocking's address may be quoted." "Too often the Western Christianity which we are bringing to the

Oriental minds today is a Christianity which is only partly adapted to those minds. What is the proof of this disturbing fact? The proof is that so seldom it is self-propagating."

Speaking of "being willing to identify ourselves so completely with the Orient and with their religions," Mrs. Harper Sibley said, "If leaven is ever to leaven the lump, it must identify itself with the lump, even though you cannot discover it when you get through....Not until we are willing to do that thing, until we are willing to trust the people to whom we go that we will trust them with what they do with our leaven and the contribution we make, we will not succeed in bringing in this kingdom for which we are all so concerned."

There is a pungency about the challenges in this Report that is most refreshing. It not only lets us into the psychology of the Appraisal Commissioners it also clarifies the grounds for their criticisms and their vision.

F. R.

"THE UNCUT NERVE OF MISSIONS." Cleland Boyd McAfee. Fleming H. Revell, 1932. 157 pages.

Because of the publicity, some of it adverse, being given at the moment to the Laymen's Report and to speeches in America on the subject of missions, this book by Dr. McAfee is quite opportune. It leaves no doubt that at least one of the big mission boards is thoroughly in tune with the constructive effort of the Laymen's Commission. The last chapter dealing with the critical needs of the missionary enterprise at this juncture makes it clear that the Executives at home have a very clear conception of present mission conditions and their shortcomings. In his position of daily correspondence with mission fields as secretary of the American Presbyterian Board and the background of long experience and study, the author is able to give a cross section of the mission fields of the world in their present state of development and it would almost seem that the book was timed to appear when people interested in missions most need such a statement as it makes.

For the church at home it gives the assurance that the nerve of missions is still uncut and the reasons why it should remain uncut. It tells them that there is more danger of its being severed in the home church than any other place along the line. It does not attempt to minimize the difficulties involved or the inadequacy of present methods, but it leaves no doubt that the missionary organisation is constantly criticising and attempting to improve its own methods.

For those on the field the chapter on the effect of our changed attitude toward other religions and the chapter on the rising national consciousness of mission lands are especially interesting. In these days when we in the mission enterprise are being forced to think again whether or not we approve of the Movement, this book will help our minds to reach the same conclusion which our hearts have already reached. It will help us to answer the criticisms, many of which are just and true along with some that are not, which we are being forced to face.

M. E. T.

A BUDDHIST BIBLE. *The Favorite Scriptures of the Zen Sect. Edited, Interpreted and Published by Dwight Goddard, Thetford, Vermont. 316 pages.*

The interest in the so-called "Zen" school in Buddhism (Chinese Ch'an, sanscrit Dhyana), popularly styled the "Meditation School," is growing considerably.

Dr. Hu Shih's lectures on Zen Buddhism and the increasing numbers of books and treatises dealing with this topic may be the reason for this interest. Perhaps also the fact is being more widely known that not only during the old dynasties, preferably during the Sung dynasty—but also during our days some of the most outstanding, strong and shining characters in the East have been moulded through the practices of Zen.

This being the case many people will learn with pleasure that the main scriptures in connection with Zen Buddhism have been collected and interpreted in this one book.

The translation is the best made so far. The greatest scripture, Lankavatara Sutra (Self-Realisation of Noble Wisdom) 楞伽經 is most ably translated by the famous Zen scholar, Prof. Suzuki in Kyoto. The reading of it is, however, very difficult as it abounds in abstruse deductions and definitions. It was for this reason that Prof. Suzuki's expressed wish was that another condensed and somewhat popularized edition of his book should be published, and that is what we now find in Mr. Goddard's collections.

He has also given a valuable summary of the history of the early Zen Buddhist, but he has also been ordained in one of the Zen monasteries in Japan. Important Zen scriptures appear more in the form and style given to them by their original translators: The Diamond Sutra (Chinese 金剛經; sanscrit Vajracchedika Sutra) is that of William Gemmel, and The Sutra of the Sixth Patriarch (Chinese 六祖壇經), the reverently and carefully prepared translation by Wong Mou-lam. The scripture is of special interest as it gives a good impression of the unique contributions made to Buddhism by Chinese thinkers.

It is often said that in order to understand the characteristics and spiritual values of a certain religion, one must listen to a man who himself has lived within that religion with his whole heart—or at least who has placed himself in the position of a believer. In this volume that condition is fulfilled. Mr. Goddard is himself an ardent Buddhist; not only that, he is a convinced Zen Buddhist and added numerous introductory remarks. The two other most He is, therefore, able to give illuminating explanations from the inside.

The other side must, however, also be mentioned. His whole-hearted acceptance of the Zen doctrines makes it difficult for him to see the strong points in connection with the other schools in Buddhism, schools which have also produced remarkably exalted characters, for instance, the Pure Land School, with its advocacy of faith as the key to the higher understanding. This holy faculty of faith, so inseparably connected with the human heart, must not be ignored. Its liberating and energizing power is an established fact in the psychology of religion. Salvation depends not only upon clear, rational thinking, for this even in the best cases, may lead to a cold world-consciousness. It depends much more upon a whole-hearted surrender in faith and love to the eternal and divine. This is seen in its most sublime form in the Christian religion. But the same thing is also strongly felt in the Pure Land associations and in India's Bhakti religions.

One wishes that the honoured author of this volume could follow the example of his teacher, Prof. Suzuki, in this respect. In Suzuki one finds a remarkably sympathetic understanding of all the avenues along which the human soul is gropingly seeking metaphysical illumination. In fact such an attitude of mind would seem to be an integral part of the object aimed at in Buddhism, *the cosmic consciousness*, the full insight into one's own nature in which also the nature of the whole Universe is revealed.

KARL LUDWIG REICHELT.

INSTITUTE OF INTERNATIONAL EDUCATION. *A Critique of the Report of the League of Nations' Mission of Educational Experts to China.* Stephen Duggan. Institute of International Education, 2 West 45th. St. New York.

This critique does two things. First it attempts to show that the Educational Experts who visited and criticised constructively (See, *Chinese Recorder*, February, 1933, page 112) China's educational system made a mistake in not giving more recognition in their Report to the relation of American education with the past and future of education in China. The author dissents, also, from the idea of the Experts that Chinese education should follow European models. Reasons for this dissent are carefully worked out. Second, the critique compares education in America with that in Europe, to some extent, and also

explains, in a brief way, what American Education stands for. It is suggested, too, that the able Experts were not acquainted with important works of several Americans on educational problems in China. In short the Report of the Experts does not work satisfactorily towards the internationalization of education.

F. R.

REPORT OF THE SHANGHAI CHRISTIAN WAR RELIEF COMMITTEE.

The promptness and efficiency with which Christians in Shanghai responded to the desperate need for relief after the Japanese invasion of one of the most populous sections of Shanghai is well brought out in this Report. Within a few days after the trek of refugees commenced ninety-two camps were opened. Christian churches and schools were crowded with refugees. A large army of volunteer workers was quickly organized. Motor cars went into the disturbed areas to bring out those prevented from coming out. Camps of prisoners kept by the Japanese were visited. Food distribution and medical, sanitary and educational care were put into motion. As soon as possible many refugees were helped back to their homes in the country away from the disturbed district. Students, boy scouts and the Shanghai Municipal Council all helped in various ways. A Chinese Citizen's Emergency Committee also rendered assistance. A study showed that eighteen churches and chapels were partially or wholly destroyed in Chapei. The funds left over from direct relief work—\$35,000—were inadequate to restore these damaged centers of Christian activity. This balance was, however, distributed in relief to specially needy cases under the supervision of a small committee of Christians. This is one aspect of the the supervision of a small committee of Christians. This report is one aspect of the holocaust of the Shanghai "war" that should not be forgotten!

F. R.

THE LAND AND LIFE OF CHINA. *William G. Sewell. Edinburgh House Press, 2 Eaton Gate S.W.1, London. 2/- net.*

Of the making of books on China there is no end. The more we read them the more we realize that life in China is too complicated for any one book to interpret it fully and completely. This one looks through the eyes of certain Chinese and sets down in simple language the history, psychology and changes in China as they appear to simple, though by no means unintelligent, minds. It is a good book to put into the hands of youthful westerners and those knowing little of China. While it does not minimize the unsatisfactory aspects of Chinese life it deals with that life sympathetically. It does not treat of China's involved international relations. But it should enable the reader to understand how China looks and feels to dwellers therein.

F. R.

KIDNAPPED IN CHINA. *Ernst Fischle. Basel Mission Book and Tract Depository, Mangalore S. K., Brit. India.*

This is a translation from the German. It describes intimately the experiences of two Germans and one Swiss who were captives in the hands of Communists from the 17th of August, 1929, to the 17th. of December, 1930. Kilpper, however, started home on February 5, 1930, the other two, Walter and Fischle, continuing in captivity. Their experiences were harrowing; many times to the greatest degree. Hunger, sickness, forced marches and unsanitary conditions were constantly with them. One object of their captors was to force the National Government to ransom them and to embarrass that Government by the interference they expected the Governments of the captives to make. \$10,000,000 (silver) was originally set as the ransom. This was, however, scaled down tremendously. Several times their lives were threatened. Sometimes they were chained. Once Walter and Fischle tried to escape. This made their guards more violent towards them. Yet no direct attack on their lives actually took place though conditions often made life precarious. Messages sometimes got into them and some small sums of money were sent as ransom. But trickery more than once prevented their release. Walter and Fischle eventually escaped into friendly territory by the aid of certain members of the band holding them captive.

Scattered throughout the book are conversations anent Christianity and Communism. Incidentally there is much insight into the psychology of what were, in this connection, mostly illiterate Communists. Some general Communistic ideas are frequently mentioned. In general, however, the captives moved among bands loosely organized and poorly led. Crass cruelty is evident at times. Yet are there signs of struggle for something different and, seen vaguely perhaps, better.

One weakness of the book is obvious. Names of places are always given but no attempt made to tell in what province they are.

As giving insight into conditions of captivity and the chaotic state of the ordinary Communistic mind this book is worth reading. F. R.

ROAR CHINA. S. Tretiakov. International Publishers, New York. G.\$1.00.

This is a play originally written in Russian and produced in Moscow. It has also been given in theatre centers in Europe, New York and in England; in the latter privately, and with the English Navy concerned therein changed to the French. It is based on an "incident" that actually occurred between the British Navy and the Chinese at Wan-Hsien on the upper Yangtze. Its main theme is the way two innocent boatmen were put to death in connection with the drowning of a foreigner as a result of a scuffle with another boatmen on his boat. It aims to show the rising temper of the Chinese with regards to all such incidents. It gives only the worst aspects of foreign behavior in China. From a literary viewpoint the translation seems rather crass and crude.

F. R.

JAPAN'S RIGHTS AND POSITION IN MANCHURIA, Shuhsi Hsü.

This is a reprint from the July, 1932, number of the *Chinese Social and Political Science Review*. It is a critical review of the three volume work by Dr. C. Walter Young on "Japan's Jurisdiction and International Legal Position in Manchuria." Dr. Hsü is Professor of Political Science and Dean of the College of Public Affairs, Yenching University, Peiping. His critique is irenic. Nevertheless he does not feel that Japan's legal position is so clear and strong as regards Manchuria as Dr. Young assumes. The critique gives, of course, the Chinese viewpoint on some of the now hotly debated and debatable political questions rooted in Manchuria. One impression gained from reading this critique is that treaties and political understandings are never so clearly expressed that their interpretations may not be wangled in the direction of special interests emerging after or existing even while they are made. Another impression is that such documents lose most of their value as guides to interpreting political rights when either party thereto is inclined to make open issues with the other. One feels, moreover, after perusing this critique that China and Japan must eventually endeavor to interpret anew their political relation to each other. One queries whether existing treaties of the kind discussed therein can be of much more use.

F. R.

THE CHURCH AND FOREIGN MISSIONS. Reverend Frank Gavin. Morehouse Publishing Company Paper. Gold, ten cents.

This is a thoughtful critique of "Re-Thinking Missions" that appeared originally in the form of editorials in *The Living Church*. The writer contrasts his conception of the Church with that given in the document put forth by the Laymen. He also deals with "the religion of service" as found, he says, in the same document and the "religion of worship." The program set forth by the Laymen will, he thinks, probably succeed with those in "agreement as to first principles." The consistency and frankness of the document are likewise admitted. Yet he admits that he views it with both "sorrow and satisfaction."

F. R.

Correspondence

Lutheran Literature in 1932.*

To the Editor of

The Chinese Recorder.

DEAR SIR:—Distribution of Christian literature in Chinese is more of a problem today than its production. By that we do not mean to say that the production of the highest quality of Christian literature to meet every developing need has been attained. Far from it. But relatively speaking our machinery for producing fairly good books and tracts has been engaging most of our attention and we have succeeded moderately well in training men and women in the art of translating or adapting western Christian literature. However, we have as our goal the inspiration of our Chinese leaders more and more to produce independent works. In every way we seek to encourage originality and self-expression, judging the results not exclusively on their intrinsic worth, but as being an earnest of what may eventually be expected. But although considerable latitude is granted the individual writers in regard to form and style, yet the contents must not conflict with the symbols accepted by the Lutheran Church, the canonical books of the O. T. and N. T., the three Ecumenical symbols, the Augsburg Confession, and Luther's Small Catechism.

What books were in greatest demand during the year 1932? In the first place the text-books used in Christian instruction, or Christian religious education. The Lutheran Hymnal also belongs in this category. A new departure was the publication of an Elementary Epitome of Luther's Catechism, Phonetic and Chinese Character in parallel columns. This action met with a favorable response and early in 1933 an abridged edition of The Lutheran Hymnal (153 Hymns) in large type will be issued. Large orders for these two books have been received from Shantung, Honan, and Hupeh.

Next to this section in popularity comes Fiction. All of our books in this section have a distinctly Christian motivation, and contain original Chinese works and translations. The

most popular book was Mao Pa's "Witnessing for Christ," a prize story in the Religious Short Story Contest held by the Lutheran Weekly in 1931.

Evangelistic books and gospel tracts come next. Yang Dao-yung's collections of Preachers' Experiences, completed in six annual volumes, continues to be in great demand. The two most popular tracts were: "What it is to Believe in Jesus," and "Proclaim Evangelical Christianity," and "The Duty of Christian Parents to Give Their Children Christian Instruction"—a close third.

In our Devotional section the best-seller was "Fervent in Spirit," vols. I and II, being a translation of a book by the great Finnish revival preacher, Rev. Urho Muroma. On the whole there was a steady demand for edificational literature last year.

Although the Historical and Theological sections are stocks that move slower, still there was a strong demand for Prof. Sten Bugge's "Church History" and Prof. G. Carlberg's "Luther's Break with Rome," in the former section, while Dr. O. Hallesby's books on "The Lord's Supper," and "Baptism," and Dr. J. Genähr's "Twelve Studies in the Old Testament" were leaders in the latter. There was also a normal demand for other works of a more technical nature.

The year 1932, marking the 20th Anniversary of THE LUTHERAN, or Sin I Bao, our weekly church paper, witnessed the doubling of its subscription list, now 2200. The regular advertising of our new books in this weekly may also have increased our circulation of books. The wider distribution of the 1933 Lutheran Wall Calendar, with texts for each Sunday and Holy Day in the year may also have been a contributing factor. Our Lutheran Theological Quarterly has just barely been able to make the minimum, sixty-five less than last year. However, we are putting it on a new

*This information was intended for the March, 1933, issue of the *Chinese Recorder* but arrived too late for inclusion therein...Editor.

basis this year and are hoping for a definite improvement.

We find that the L. B. P. Reading Club has benefited us in many ways and that the members have done much in the distribution of L. B. P. literature, for which we are profoundly thankful.

In spite of depressions, embargoes in Manchukuo, rumors of wars, and threats of Reds, we shall continue to press on. Jesus Christ is still living, who said: "I have overcome the world," and His command still rings

out: "Go ye therefore, and make disciples of all the nations...teaching them to observe all things whatsoever I commanded you." To the faithful, obedient, and loyal followers is the promise: "And lo, I am with you always, even unto the end of the world."

Sincerely,

RALPH MORTENSEN,

Gen. Secretary,
Lutheran Board of Pub-
lication, Hankow.

Feb. 15, 1933.

Official Statements on "Re-Thinking Missions."

A Statement by the Prudential Committee, American Board of Commissioners for Foreign Missions

The Laymen's Foreign Missions Inquiry for two years has been studying the work of seven Boards in India, China and Japan. A group of Congregational laymen has been cooperating. The Report of the Inquiry will be published November 18. Advance copies are in the hands of the members of the Prudential Committee and of the executive officers. In view of the inadequate nature of the newspaper publicity on this Report, the Prudential Committee has authorized the following statement:

1. We welcome this thoroughgoing survey and appraisal of the missionary enterprise by those in sympathy with its purpose but not directly involved in its administration. The personnel both of the Inquiry's Fact Finding Commission and its Commission of Appraisal give us confidence that the work has been done ably and with keen realization of its importance.

2. It is neither expected nor possible to express judgment on the recommendations of this Report until they have had careful study both in this country and on the mission field. Advance copies that have come to hand show that it deals with *fundamental conceptions* of our Christian faith and its place in the life of the world. It makes a critical survey of the several fields and types of missionary endeavor, such as education, medical work, etc. It offers concrete proposals as to the administration on the field and reorganization at the home base. It therefore calls for careful and serious study both by the missionaries and the administrative officers of the Board and by ministers and members of our churches.

3. To facilitate study of the Report the staff of the Board is preparing for general use a brief analysis and summary with outlines and with illustrations of its bearing upon specific points and trends in our own work.* We most earnestly commend such a study to individuals and groups in our churches, both as a means of utilizing this inquiry into the facts and accomplishments of Christian missions and as an opportunity to consider seriously proposals intended to make missionary work more effective in the modern world.

4. In the needs and attitudes of the entire world today we find increasing evidence that the carrying of the Christian gospel to all men is the permanent and urgent mission of the Church. We count upon the intelligent and devoted participation of all our people in that great work.

AMERICAN CHURCH COUNCIL

I. RESOLVED: That the National Council receives with grateful appreciation the Report of the Laymen's Foreign Missions Inquiry and expresses its sense of obligation to all those who have made its production possible.

* "Re-Thinking Foreign Missions with the American Board." This is now on sale for gold fifteen cents.

II. FURTHER RESOLVED: That the National Council heartily endorses the principle of a constant evaluation of missionary work and will give immediate and intensive study to the recommendations contained in this report.

III. FURTHER RESOLVED: That for this purpose a continuing committee be appointed by the President to report from time to time to future meetings of this Council, and to confer, when desirable, with representatives of other missionary boards.

IV. AND FURTHER RESOLVED: That the Executive Secretary of the Department of Foreign Missions be requested to communicate with our missionary bishops in the Orient, and with the Bishop of Honolulu, asking for their comments on the Report of the Laymen's Foreign Missions Inquiry.

Inquiry Report Is Significant Document

The National Council, having received the Report of the Commission on Appraisal of the Laymen's Foreign Missions Inquiry, desires to make public the following general statement:

This inquiry was made possible by the generosity of a group of laymen who were interested in and sympathetic with foreign missions. Their purpose was to promote "the beginning of a new creative era, in the initiative, intelligent participation, and effective leadership of laymen in the world mission of Christ." The National Council expresses grateful appreciation of the purpose which led to the inquiry, and assures its promoters that the report resulting from it will receive its careful and interested consideration.

The report itself is a highly significant document. The personnel of the commission, their long and thorough first-hand investigation of conditions in the mission field, together with the publicity which has been given to their findings, make it certain that the opinions which they express will exert a widespread influence. At the same time the report is entirely unofficial. Neither the boards at home nor the missionaries in the field had any part in its formulation, other than that of furnishing information and affording facilities for investigation. Its significance therefore consists largely in the fact that it presents a non-professional and unofficial estimate and point of view. While the National Council should undoubtedly attach great importance to the recommendations contained in the report, before any action is taken upon them it will refer them to its own missionaries in the field and to its administrative officers for their opinion and advice. It will be useful also to compare the conclusions of this report with those of the Jerusalem Conference.

On the first page of the report it is stated that the commission was asked to consider two questions: first, whether the missions ought any longer to go on; second, if they ought, whether it should be with great change, or little change, or none. That the missions should go on they regard as beyond serious question. They are equally emphatic as to the necessity for change. As the report itself is concerned with showing what kind of changes should be made and why they are needed, rather than with the substantiation of the assertion that Christian missions should be continued, it naturally contains a great deal of criticism.

This criticism need cause no alarm nor complaint if we may assume that it is not primarily intended to apply to the missionary work and methods of the past, but rather to indicate the changes that will be required in view of the conditions and the nature of the task that lies ahead of us. The distinction made at the end of chapter I between temporary and permanent functions indicates that this assumption is justified. Among temporary functions are included many of the policies which are severely criticized in the body of the report. The implication is that while they were normal functions for the preliminary stage, yet when we pass, as we are now doing, out of that stage, they are no longer adequate. Everyone who understands the problem of missions will agree with this principle, although there is certain to be much disagreement as to the manner and time of its application. Unfortunately the

distinction indicated is not kept clearly in view in the body of the report, so that a considerable amount of confusion and misunderstanding is likely to be created.

The most serious criticism of policies hitherto pursued, and of the results accomplished through them, is found in chapter V entitled, *The Mission and the Church*. The commission evidently deems it regrettable that the early missionaries transported to the Orient foreign-made systems of church organizations and imposed them upon their converts. The ideal method would have been, in their opinion, to present to Oriental people the vital principles of Christianity and let this spiritual impact upon them produce its peculiar type of organization and its unique modes of corporate development. It is evident that this criticism is based upon a conception of the nature of the Church and its function in the Christian economy that is quite different from that which we hold. The same thing is true about the criticism that over-emphasis has been placed upon doctrine. "The approach might have been," they say, "the charm and attractive power of a great personal life rather than metaphysical statement about his essential nature." If by doctrine is meant the teaching that this personality is the Incarnate Son of God, we would agree with the missionaries in thinking that this was the Good News they had been sent out to proclaim. What the commission probably had in mind, however, was that too much emphasis was placed upon the subtleties of doctrine.

The report rightly emphasizes the importance of church unity. We do not think, however, that the kind of cooperation which it recommends is an adequate solution of the problem. We recognize that there are many practical advantages which can be secured through cooperation, and that it may be beneficial in promoting the spirit of unity. The commission's recommendations along this line should therefore receive our serious consideration. We are convinced, however, that our goal, both at home and in the mission field, should be organic unity—a unity which will embrace the whole of Christendom. Nothing less than this will enable us to carry out Christ's purpose for the world.

We welcome the report's insistence upon the importance of such matters, as: an understanding attitude towards non-Christian religions; self-support on the part of the indigenous Church; high standards of efficiency in educational and medical work. It is, of course, impossible to say without further study and conference with our missionaries how far it will be deemed wise to adopt the specific recommendations of the commission on these points. The problems involved are for the most part not new. In regard to many of them decisions have already been reached, and in some we have made real progress.

We welcome the emphasis of the report upon the importance of a careful selection of missionary personnel. It has always been, and should be, the aim of this Church to enlist as missionaries such men and women as are qualified by devotion to our Lord and by training for their task.

There are many things in the report which we are not prepared to accept. We feel that we should be as frank in expressing our disagreement as the commission has been in its criticism of missionary work. We fully recognize that the purpose of the report, even where it is critical, is constructive. It performs a great service in calling attention to the fact, which is not sufficiently recognized, that the preliminary stage of missions is drawing to its close. The policies and methods which up to the present have been adequate, must be adjusted to meet the requirements of the new epoch into which we are already entering. The problems that lie ahead are in many respects more difficult, and the opportunities more vast, than those that we have previously faced. The report is thus a challenge to the Church to prepare itself to undertake this new task, in the assurance that if we give ourselves to it with wisdom, energy, and the spirit of sacrifice, our Lord's purpose for Asia will be realized. We desire Christian unity, and we believe that it may begin, not by immediate doctrinal agreement, but by participation in common service. Let us pray that in facing the problems presented by our missions abroad we may be utterly loyal to Christ and His Church, quickly responsive to the guidance of the Holy Spirit and keenly alive to the present needs of the world.

CHINESE MEDICAL ASSOCIATION
COUNCIL ON MEDICAL MISSIONS

The attention of the Council has been called to the Report of the Commission of Appraisal of the Laymen's Foreign Missions Inquiry. As this Report has been widely distributed in China and copious extracts from it have been published in the public Press, the Council has given careful consideration to the section on Medical Missions and, at its meeting on 21st January, 1933, unanimously adopted the following findings to which it desires to give as wide publicity as possible.

JAMES L. MAXWELL,

Hon. Secretary

FINDINGS OF THE COUNCIL ON MEDICAL MISSIONS ON THE REPORT OF APPRAISAL
OF THE LAYMEN'S FOREIGN MISSIONS INQUIRY.

1. That the Council while recognising the painstaking and praiseworthy attempt by the Commission of Appraisal to formulate a policy on Medical Missions in the Orient, regrets that space or time did not allow of the Commission dealing quite separately in its report with medical missionary problems in China and India. It is evident in reading this report that the situation in the two countries is almost entirely different and the result of failure often to know to which country the Commissioners may be referring has led to apparent generalisations which seem in this country to be grossly inaccurate.

2. The Council heartily agrees with the findings of the Commission as regards the necessity for a high professional standard in the work of mission hospitals and that no evangelistic fervour will excuse slipshod methods in the treatment of the patients. As regards the mission hospitals in China, the Council is satisfied that there is little danger of this except possibly in one or two isolated cases.

3. The Council further considers that the necessity of strengthening hospitals in strategic positions is of great importance and should be carried out even though it should imply the closing of a few hospitals in places where it has been found impracticable to carry out efficient work.

4. In this connection the Council would stress the importance of the union of hospitals in the same centre wherever this is possible, and would emphasize the great lack of economy in having separate hospitals for men and women in close proximity to each other but under different management and with duplication of diagnostic, operative, kitchen and other services.

5. The Council is at a loss to understand how more individual attention can render cures of malaria and hookworm more permanent as the removal of these scourges is, at the bottom, more an economic than a medical problem.

6. The Council insists on the importance of strengthening the Mission Medical Colleges in China, as it is to these that the mission hospitals have to look both for future national staff and largely for present internes.

7. It would include in this plea the Institute of Hospital Technology without which it is difficult to see how technicians for laboratory and other technical work can be provided for the smaller hospitals. The work of well trained technicians greatly increases the efficiency of a small hospital.

8. But this Council on Medical Missions of the Chinese Medical Association, elected by the Medical Missionaries in Conference to represent them in China, believes that the findings of the Commission on "A. Objectives" represents the views neither of the large majority of medical missionaries on the field nor of their supporters in the homeland.

9. The Council approves the finding that compulsory attendance of patients at services in hospitals or undue pressure on the patients to alter their religious opinions is wholly undesirable but believes that such compulsion is rarely if ever found in Mission Hospitals in China.

10. The Council feels, however, that in its findings the Commission has failed to realize that the tendency of modern medicine is to stress the interrelation of physical, mental and spiritual and is surprised to find it harking back to a view rapidly becoming discredited that healing methods should in most cases be purely physical ones.

11. The Council desires to emphasize its conviction that the duty of a missionary physician to the patients under his care is a duty to the whole man and not merely to the physical side of his being; and it believes that he will feel it his duty and privilege to minister to the spiritual needs as well as the physical ailments of those under his charge.

12. The Council desires to express its conviction that the presentation of the full Gospel of the love of God as revealed in Jesus Christ to every patient in a Mission Hospital is part of the work of the missionary physician and that so far from imposing on the sick in doing this he is seeking to lead them to the way of life which contains in it the promise of both physical and spiritual health.

13. The Council does not feel it desirable or important that the exact avenue of approach to the patient should be defined. Circumstances and natural abilities will have much to do with the decision as to whether the physician takes his part in hospital services, ward services or personal conversation, but it maintains his right to take part in these or any other spiritual activities for his patients as he is personally guided.

14. Finally, the Council acknowledges that opinions may differ on many points of policy and it claims no infallibility for its own views, but it firmly holds that the essential motif in medical missions is the spiritual one dependent on personal relationships to Christ and that this should and must be the incentive behind all true missionary effort. It is greatly disappointed at failing to find in the Report any recognition of this as the one sufficient call to mission work.

15. The Council greatly regrets that parts of the Commission's Report should have been broadcasted in the public press before being available to those most closely interested in the subject.

FAITH MISSIONS

(From C.I.M. Magazine—January)

The Interdenominational Foreign Mission Association of North America, embracing fifteen Faith Missions, of which the China Inland Mission is one, at a recent meeting, held in New York City, passed a resolution strongly protesting against the report of the Laymen's Commission of investigation of Foreign Missions, and reaffirming the absolute loyalty of all its constituent Missions to the Christian faith and the missionary aim, message, and program of the New Testament. It was agreed to prepare a leaflet for distribution setting forth the grounds of the Association's repudiation of the views and findings of this Commission, whose object is plainly to substitute a purely human message of social uplift for the evangelical Gospel of divine grace and regenerating power.

FOREIGN MISSIONS CONFERENCE

*Statement Adopted by the Foreign Missions Conference of North America, in Fortieth Annual Session at Briarcliff Manor, N.Y.
December 19-22, 1932.*

The Foreign Missions Conference of North America recognizes gratefully the earnest and unselfish services of the Appraisal Commission of the Laymen's Foreign Missions Inquiry and their constructive proposals. We are at the same time solicitous with reference to unfavorable reactions throughout the Church to the press releases given out in advance of the appearance of the Report, and also to a number of points in the Report itself.

We recommend that in the measures adopted by the Boards for fostering the study of the Report special attention be given to clearing up misunderstandings and to removing wrong impressions, and that we seek to take to heart and profit by the timely and forward-looking recommendations of the Report.

The Conference, in the light of the present most critical world situation, and of the inspiring challenge of the Herrnhut Meeting, as well as of the recognition on the part of the Appraisal Commission of the need of adequate aims and message for the missionary enterprise, wish to reaffirm the Message of the Jerusalem Meeting of the International Missionary Council and the findings of the meetings of the Council at Oxford and Herrnhut dealing with the basis, and central emphasis of the world mission in which we are united with the older and younger churches throughout the world.

METHODIST EPISCOPAL CHURCH

The Laymen's Foreign Missions Inquiry has issued a report of the results of a two and a half years' study of the work of the Foreign Mission Boards and Societies of seven denominations in India, Burma, China and Japan. Thirty-five laymen from these denominations, including the Methodist Episcopal Church, all interested in and sympathetic with foreign missions, felt that "the situation demanded a new and thoroughgoing study of the basis and purport of missions and their operation." The Inquiry consisted of two stages: (1) the gathering of a body of essential facts on the mission field through the Institute of Social and Religious Research; (2) an appraisal on the field by a commission of fifteen highly competent leaders, laymen, laywomen and ministers. The Board of Foreign Missions and the Woman's Foreign Missionary Society have never been asked to hold official relation to the Inquiry whose expense has been provided by a large group of sponsors.

In New York City on November 18-19, 1932, the laymen and their appraisal Commissioners formally presented the Report to the members and staffs of the Cooperating Boards and Societies together with a large number of missionaries and interdenominational officials. It was fortunate for the Methodist Episcopal Church that this presentation should come just at the time of the Annual Meeting of the Board of Foreign Missions, which made it possible for all members of the Board to attend throughout. An official delegation of the Woman's Foreign Missionary Society was present by invitation of the Inquiry.

At this meeting, Dr. Hocking, the Chairman of the Appraisal Commission, illuminated the study by an affirmation of a warm Christian faith and conviction and said, "It is a report from a body of Christians to a body of Christians We unite in the love of Christ and in the passionate, the passionate desire that His spirit may spread throughout this world of men, distracted, broken, suffering, sinful."

The laymen and the Commissioners revealed breadth of sympathy, keen insight and an earnest conviction that foreign missions, while needing constructive changes in the methods of approach and policies and programs of work, must go on. As the Commission stated, "To any man or Church possessed of religious certainty, the mission in some form is a matter not of choice but of obligation."

The Board and the Society recognize the significance of this Inquiry and express confidence in the sincerity, ability and courageous conviction of the directors and appraisers. After reading the Report and hearing its exposition, we welcome this survey and appraisal of the missionary enterprise by those in sympathy with its purpose but not directly involved in its administration.

The Report deals with the fundamental conceptions of our Christian faith and its place in the life of the world. It makes a critical survey of the several fields and of the types of missionary endeavor such as education, medical work, evangelism and church organization. It offers concrete proposals as to administration on the field and reorganization at the home base.

The Board and the Society neither expect nor find it possible to express judgments on the recommendations of the Report until these have been made the subject of careful study, both in this country and on the mission field.

The newspaper releases, necessarily fragmentary and out of context, were in many cases further reduced or rewritten in publication, and always with headlines provided according to newspaper procedure. Resulting impressions, often solely negative or out of focus, require the corrective of the full Report, now available. Beyond all question this Report, "Rethinking Missions," constitutes the *most notable and challenging utterance since that of the Jerusalem Conference of 1928*. It should be read and studied by every Methodist.

We note that many of the readjustments of foreign missions to meet the demands of the modern world recommended by the Report, are in line with our own thinking and with policies inaugurated by our Church in many mission fields. The appraisers themselves, to use their own words referring to the Cooperating Boards, "have not proposed anything of which the germs are not present already in directions of activity and in trends of change." "Everything," said Dr. Hocking, Chairman of the Appraisal Commission, "that we have said has been anticipated by you."

Because of the human element and the changing circumstances, an enterprise of the proportions and traditions of foreign missions needs and should always welcome critical analysis and searching examination, especially when they are inspired by the desire to see the work of Christ advanced.

We desire to declare that our *missionary* force now at work, its high character and devotion, commands the confidence and loyal support of the Board, the Society, and the Church. We believe that the Appraisal Report and the ensuing discussions will mark a *new epoch* in Missions, an epoch to be characterized by new tides of spiritual life in the Church and by the giving of life and substance in larger and more sacrificial measure.

The inescapable challenge of this Report should appeal to our laymen and should serve to turn apathy and indifference into interest and support. Further, the search for reality and the courageous facing of the issues so characteristic of this Inquiry are in full accord with the temper of youth today and will give new meaning and effect to the Christian Message as it is presented to this disturbed and distracted modern world.

As a practical evidence of our profound interest in the findings of the Report and without waiting for further discussions, the Board and the Society express to the several Boards related to the Inquiry and to the other Foreign Mission Boards, their willingness to increase *cooperation* immediately and will appoint special committees to confer with like committees from any other Board or group of Boards which are ready to consider further cooperation and formulate definite recommendations.

Francis J. McConnell, President:

Mrs. Thomas Nicholson, President.

Mrs. Dorr F. Diefendorf, Vice President.

John R. Edwards: Ralph E. Diefendorfer, Corresponding Secretaries.

Mrs. H. E. Woolever, Recording Secretary.

The Board of Foreign Missions of the Methodist Episcopal Church:

The Woman's Foreign Missionary Society of the Methodist Episcopal Church.

November 21, 1932.

UNITED PRESBYTERIAN CHURCH

From the Minutes of the United Presbyterian Board of Foreign Missions, Nov. 14, 1932.

Following discussion of the Laymen's Foreign Missions Inquiry, this statement was recorded in the minutes:

1. After one month's careful consideration of the aims and purposes of the Laymen's Foreign Missions Inquiry, as explained to us by its representative in April, 1930, we approved its plans without assuming obligations, and also approved its securing a representative group of United Presbyterian laymen

to cooperate with it; the widely published statement, however, that the Inquiry was "sponsored" by the United Presbyterian Church is *inaccurate* and might easily be misinterpreted.

2. We cordially thank the Inquiry, and the members of its Commission, for their generous contributions in time, effort, and money, in so far as these were directed to a candid study of the foreign missions enterprise as defined by the Church and conducted by it.

3. We purpose to continue to study with care the recommendations made to us by the Inquiry, as presenting the point of view of its Commission, although most of their recommendations are *not new* in substance. Many of them had previously been incorporated in our expressed policies and are in process of adjustment to the conditions in our fields, while some of them had been rejected.

4. We question the completeness of the information on the basis of which the Commission has drawn its conclusions. *We cannot accept its estimate of the essential moral worth of the ethnic religions*, nor its measure of the progress made by Christian missions in serving those of other faiths. We cannot accept its judgment of the attitude of missionaries to peoples of other races and faiths, nor its definition of the theological tenets of the missionaries representing American churches generally. We cannot accept its estimate of the fitness of missionaries in general to accomplish their task, nor the esteem in which Christian foreign missions are held by governments, by representative civil officers, and by a great number of thinking Christian and non-Christian nationals. We cannot accept its test of the vitality of the indigenous churches, nor its estimate of the place of the Church, with its divine dynamic, in bringing men to the knowledge of God in Christ.

5. We repudiate any adherence to, or any sympathy with, the Report wherein it is a *deflection from the fact* that Jesus Christ is the only and eternal Son of God, Who made atonement for the sins of men by His death on the cross, Who rose from the dead, Who is personally alive, Who by the presence of the Holy Spirit controls and energizes the Church in its divine mission to all mankind, Whose infinite love will not be satisfied until it has been made known to every creature, and Who ultimately will have rendered to Him the loving and joyous adoration of all the world.

6. We regret the Inquiry's method of dealing with the Report, handing it to the Boards in manuscript form to be considered a confidential document until published, and at the same time inaugurating a world-wide campaign of publicity in which were released to the press from the Report copious quotations of such sections as would most certainly arouse doubts in the minds of the public with respect to the wisdom and integrity of those responsible for the Christian Foreign Missionary Enterprise.

7. We trust that the volume of facts secured by the Inquiry and submitted to the Commission as a basis of its study may be made available for the use of the Boards.

Board of Foreign Missions of the Presbyterian Church in the U.S.A. November 12, 1932

The Board of Foreign Missions of the Presbyterian Church in the U.S.A. has awaited with interest and hope the Report of the Appraisal Commission of the Laymen's Foreign Missions Inquiry and is now giving it careful consideration. The Board recognizes with appreciation the earnestness and sincerity and devotion of the members of the Commission and of the Inquiry. The Inquiry, it should be stated, has been a voluntary and unofficial movement on the part of a *few laymen* in some of our denominations, to which the Boards have made no financial contribution and for which they have not had responsibility. Their only relationship had been to request their missionaries to welcome the Commissions and to facilitate their work.

POSITION OF BOARD

As this Report is studied by the Board and its Missions and the Church at home and the general public, the Board feels that in justice to the Church

which it represents, as well as to the Commission and the Laymen's Foreign Missions Inquiry, it should make clear its position in the following regards:

1. *The Evangelical Basis.*

The Board affirms its abiding loyalty to the *evangelical* basis of the missionary enterprise. The work of the Board is built on the motive described in the foreword of the Commission's Report in the words, "To some of our members the enduring motive of Christian missions can only be adequately expressed as loyalty to Jesus Christ regarded as the perfect revelation of God and the only way by which men can reach a satisfying experience of Him." The Board adheres to the aim and ideal of missionary work and to the conception of the Gospel embodied in the New Testament and in the historic witness of the Church and will continue its work on this basis, regarding Jesus Christ as the only Lord and Saviour and seeking to make Him known as the Divine Redeemer of individuals and of society. The Board has long expressed and still expresses this aim in its Manual as follows:

"The supreme and controlling aim of Foreign Missions is to make the Lord Jesus Christ known to all men as their Divine Saviour and to persuade them to become His disciples; to gather these disciples into Christian Churches which shall be self-propagating, self-supporting, self-governing; to cooperate, so long as necessary, with these churches in the evangelizing of their countrymen, and in bringing to bear on all human life the spirit and principles of Christ."

2. *Missionary Enterprise Justifies Its Support.*

While eager for improvement and increased efficiency the Board believes that meanwhile the foreign missionary enterprise in its present form and on its present basis is *fully justified in appealing for continued and enlarged support.*

3. *Board Has Confidence In Its Missionaries.*

The Board holds the body of its foreign *missionaries* in high regard and deep affection. It has confidence in their character, devotion and ability as worthy representatives of the home church. Both the members of the Board and its missionaries wish that they all attained a higher standard and were more worthy of the Master they serve, but they are seeking to the best of their powers to do what were otherwise left undone.

4. *Evangelistic Purpose Paramount.*

The Board regards the evangelistic purpose of Missions, when truly conceived, to be paramount. As the Lakeville Conference of the Board and representatives of all its Missions with representatives of the national churches, in June, 1931, declared:

"We believe that the Gospel is to be proclaimed and Jesus Christ to be made known, not by word or deed but by word *and* deed; that *preaching Christ and living Christ* are not to be dissociated; that truth and life go together and that this union is to be effected not by having some missionaries who only preach and other missionaries who only *heal or teach* but by having all missionaries communicate the Gospel by both deed and word."

The Board adheres unqualifiedly to this purpose in the prosecution of its commission.

5. *Church Essential to Missionary Program.*

The Board regards the place of the Church with its message, its sacraments and its fellowship as essential and central in the missionary program. In the fulfilment of this policy the Board reaffirms the Lakeville Conference declaration as follows:

"We believe that fresh emphasis should be given to the significance of the essential importance of the *Church* as truly indigenous and autonomous and self-dependent, and expressing in life and work the full truth and experience of the Gospel. We believe that the Church is to be conceived not merely as an end in itself but also as a means to the end of

world evangelization and of showing forth the glory of Christ and doing the will of God in the world. We believe that the older Churches, cooperating in the way that they may be most effective in each land with the Younger Churches, must keep in mind both the ideal of the National Church and the duty of world evangelism."

6. Board Represents the Church.

The Board knows the mind of the Church to which it is responsible and will continue to represent that mind in faithful and honorable trusteeship, in loyalty to the evangelical convictions of the Church and to its desire for the fullest possible measure of cooperation and unity among all who are seeking to serve our Lord Jesus Christ.

On this basis the Board is prepared to make any changes in methods and policies and administration which will advance the cause of Christ throughout the world, and which will bring to all men those saving gifts of truth and life which can come through Him alone.

SUGGESTIONS SPECIFICALLY APPROVED

The Board cordially recognizes many recommendations in the Report of the Appraisal Commission of the Laymen's Foreign Missions Inquiry which, taken apart from its theological basis, it believes to be sound, which represent policies and judgements which the Board believes to be right and which it has sought and will continue to seek to carry out in the work under its care. Among these may be mentioned (1) the recognition in the Report of the large contribution of foreign missions to goodwill and human service and human unity; (2) its emphasis upon the need of the ablest and most devoted men and women as missionaries, of the intelligent understanding of the conditions of thought and life in each land and of the spirit of genuine friendship and community interest; (3) its discernment of the special importance and beneficent influence of the work done by missionary women; (4) its insistence on the principle of self-support and genuine independence in the indigenous churches; (5) its appeal for a higher type of representatives of American trade who will sympathize and cooperate with the missionary movement; (6) its call for the largest possible measure of cooperation and unity among all the Christian forces engaged in the work of foreign missions; (7) its insistence on the desirability of reality in the transfer of authority to the indigenous agencies in plans of devolution; (8) its emphasis on the vast preponderance of rural population and the need of effort directed toward them; (9) its call for better religious teaching in all schools; (10) its discernment of the duty of Christian missions toward the great masses of men dissatisfied with their old religions; (11) its insistence on the best quality of service that is possible in every form of work which is done in the Christian name; (12) its constant emphasis on the need of the application of Christianity to human life and relationships, etc.

The Board will refer the Report in these and other respects to its Missions and to its appropriate committees for further consideration of its recommendations.

CONSTRUCTIVE CRITICISM WELCOMED

The Board is far from regarding the actual work of foreign missions as above or beyond criticism. Both the Board and its Missions are aware that their work, not less than all other human work, is far from what it ought to be, and as they are unceasingly criticising themselves, so they welcome all just and true criticism from others. The Board is grateful for every suggestion which will enable it to fulfil its responsibility more efficiently and which will make the work of foreign missions more truly fruitful. It is ready to do anything within its power alone or in cooperation with other Boards, which will further these ends.

REFORMED CHURCH IN AMERICA

The following preliminary statement was adopted by the Executive Committee of the Board of Foreign Missions of the Reformed Church in America at its meeting held on November 10th, 1932.

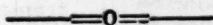
The Board of Foreign Missions of the Reformed Church in America, although it has had no part in its inauguration, has observed the Laymen's Foreign Missions Inquiry from its inception with sincere interest, especially in view of its announced objective, "The beginning of a new creative era in the initiative, intelligent participation and effective leadership of laymen in the world mission of Christ." After the Inquiry had been planned by a voluntary and unofficial group of interested Christian laymen, the Board became one of seven which formally welcomed it as an effort to make careful search into the working conditions of the missionary enterprise. It has never been asked to hold any official relation to the Inquiry. The Inquiry itself has been generously financed by members of its own Committee and other laymen and no funds were asked from the Board and no Board money has been contributed to it in any form. The service of the Board was confined to requesting missionaries on the field to give to the various Commissions any aid in their power and this they did without reservation.

The Reformed Church in America is committed to the purpose of making Jesus Christ known to all men as Redeemer and Master, both for the saving of their souls and for the rectifying of their lives personally and socially. The Board of Foreign Missions has this mandate from the great Head of the Church. No other basis can be considered. No less or other purpose could command the support of the Reformed Church for so weighty an enterprise as that of Foreign Missions, nor call to its forces the young men and women who are needed on the field. The Board rejoices to carry responsibility for this work for the Reformed Church in America. It notes the advancement of the Christian Church in mission lands in many forms and welcomes all movements for the application of the Gospel of Christ to human interests. So great an enterprise needs and should always welcome the most severe examination and analysis, especially when they are inspired by a desire to see the work of Christ advanced.

The Report of the Inquiry has now been made available and the Board receives it with interest. It has required the continuous labor of a large body of workers for more than two years and naturally the Board cannot immediately frame a judgment regarding its suggestions and recommendations. The Report is receiving most careful attention. The Board welcomes the fruits of careful study as to the best methods of carrying out its mandate from the Church. Those parts of the Report relating to the methods of work will naturally be referred to the Missions for their consideration. Other parts relating to administration at home will be considered by the advisory committees of the Board.

Witness should at once be borne to the Board's entire confidence in the high character of the missionary force now on its mission fields. Its devotion and ability command the affectionate admiration of the Board and of the Church.

The Board will continue to give the most careful scrutiny to its work, both at the home base and on the field, to see where adjustment or revision may be needed at any time to make it more efficient, keeping always in mind its primary purpose and its obligation to the Church for which it acts and which looks to it for leadership in its foreign missionary work.



Work and Workers

Literature Promotion Fund in China:—Once again has the unflagging interest of Dr. John R. Mott in the growth of the Christian Movement in China been revealed. For many years Christian literature has been on his heart; he has conceived of it as an agency, particularly valuable in China, for giving

wide dissemination to Christian truth and allied subjects. In recent years he has felt an urgent need for an agency in China which will undertake the responsibility for disbursing funds that may be secured, whether in China or from abroad, for Christian literature purposes. Realizing the difficulties in the way of a

representatively chosen body, such as the National Christian Council, serving as a trustee of such funds, he has conceived the idea of bringing into being an independent body, responsible only to givers. As a test of the soundness of this idea he offered from sources at his disposal a gift of \$62,500, Shanghai currency, to be placed in the hands of a small group of trustees, and administered in the interests of the production, distribution and use of Christian literature in China. At Dr. Mott's request Dr. D. Willard Lyon has recently made a tour of important centers in China chiefly for the purpose of learning what persons would be generally acceptable to the Christian constituency as trustees of such a fund. As a result of this canvass of opinion Dr. Lyon, in Dr. Mott's behalf, brought together on January 20, 1933, in Shanghai, a group of six persons, who proceeded to adopt a Constitution and to elect officers. They chose Dr. C. Y. Cheng to be chairman, Dr. John Y. Lee to be secretary-treasurer, and Dr. Fong F. Sec to serve as the third member of their executive committee. The remaining members of the Board are: Dr. Yi-fang Wu, President of Ginling College. Bishop Logan H. Roots, and Dr. Lyon himself.

The name of the new organization is: Literature Promotion Fund in China. The use of the money given through Dr. Mott is to be spread over a period of three years; the Board of Trustees have voted to limit their spending budget for 1933 to approximately \$10,000. The larger part of the amount to be used this year is to be applied to the expenses of two conferences: (a) of writers and others interested in a literature for the educated classes; and (b) of leaders interested in producing a more adequate literature for use in the training of preachers. Other projects which will be helped by small grants include (a) a Christian paper for farmers. (b) enlarging the usefulness of Dr. Timothy Lew's magazine of worship, known as *The Amethyst*, and (c) some special literature for women.

The Church in Our Age:—Under this heading *The Annals* of the American Academy of Political and Social Science contain four articles

by those who write from the viewpoint of church organizations in their relation to the social problems of the day. This whole issue of *The Annals* deals with the "Essentials for Prosperity."

Dr. J. Gresham Machen holds that the Church is responsible for exhibiting the following characteristics or functions in the modern world. (1) "A true Christian Church, now as always, will be radically doctrinal." (2) It "will be radically intolerant," in the sense, that "it must maintain the high exclusiveness and universality of its message." (3) "It will be radically ethical," in the sense, "that it will cherish the hope of true goodness in the other world, and that even here and now it will exhibit the beginnings of a new life which is the gift of God." This Church will not, of course, cooperate "with non-Christian religions or with a non-Christian program of ethical culture." Neither should one expect that it will make "any official pronouncements upon the political or social questions of the day" nor cooperate "with the state in anything involving the use of force." In all this, "The responsibility of the Church in the new age is the same as its responsibility in every age."

The subject of "The Catholic Church and Social Questions," is dealt with by John H. Ryan. This article is mainly a matter of quotations from various Papal Encyclicals. The Encyclicals attack plainly various ills and maladjustments in the social, economic and industrial order. As statements of what should be the Christian position on social issues this article goes further than any of the others. If effectually implemented by the Catholic or any other Church they would make a tremendous difference to the social order.

Whiting Williams treats of "The Church in Relation to the Worker." That part of human life, he avers, "which exerts most pressure upon all our ideas and ideals—is the living that we do where we earn it, there on our jobs, in the work hours." The ministry has lost prestige as a guide in this sphere of living. The clergy should, therefore, lessen its functions "as a merely intellectual teacher," and as "ecclesiastical business man-

ager" and should "here and now proceed to rediscover the work of the pastor—of the comforter and doctor of souls." The minister should share "truly religious experience with men in their labor." He holds, however, "that the religion of the future is less and less likely to be lowered down out of Heaven by the revelation of the Divine up there, and more and more likely to be built up out of the revelation of the Divine down here, in you and me."

Dr. William H. Fineshriber, a Rabbi, aims to show that, to some extent, the Church must interfere in the ordinary affairs of men. Jesus, he claims, actually did interfere in "certain industrial and commercial problems." Of this, however, beyond the driving of the money-changers from the Temple, he offers no proof. One function of the Church is to "minister to the individual." The Rabbi goes considerably further than that. He draws attention to "the influence of the Church as an organized body upon other organized bodies." He then proceeds to outline the direct responsibility of the Church towards economic security and universal peace. The Church should, for instance, "attempt to solve that problem (of unemployment) in conjunction with all the other agencies of the world." "We can arouse our people by preaching, we can make them see the truth because we have the opportunity, in a place where there is quietness and serenity, . . . and if the Church refuses this challenge, I say to you the Church fails completely." Then, too, the churches should as a whole express themselves as opposed to war. "For there is no problem more insistent than this problem of universal peace."

In two of these articles, at least there is enough social idealism to lay a mine of spiritual dynamite under the entrenched armies of selfishness that explain many of the current social issues. Unfortunately none of the writers say anything about implementing these ideals except by exhortation. Nevertheless the four articles together make an interesting symposium of divergent opinions on the responsibility of the Church in and to the social order.

Christianity and "Church"-ianity:

—We call every one's attention to the editorial in "The Living Church" of December 24th, from which the following extracts are reprinted:

"The appearance of 'Re-thinking Missions: a Laymen's Inquiry after One Hundred Years' puts two questions to us by its very title. How far is it 'Re-thinking' of the task of Missions? In what sense is it a 'Laymen's Inquiry'? As one reads it, it would seem that the age-long conception of the mission work of Christianity is so thoroughly rethought as to be thought clear out of the picture. Furthermore, as one examines the names and standing of the fifteen distinguished members of the Commission and turns to the brilliant and stimulating result of their findings and recommendations, the striking thing is that in no possible sense is it the work of 'laymen.' Several clergymen, professors, and other specialists are here giving us the conclusions of a professional investigation: the early chapters are written by men who know both philosophy and certain aspects of theology; undoubtedly the medical members of the Commission (which includes two professors of medicine), the agricultural expert, the economists, and the educational expert speak to us in the pages of this report. The philosopher speaks through the first four chapters, which lay the groundwork of the principles of the book. The theology of the Church breathes distinctly the atmosphere of the Society of Friends. The general tenor of the whole work, in short, is coherent, consistent, and logical and it is emphatically the mood and temper of 'liberal' Christianity.

"There are those in all Christian groups who are lukewarm in their support of their several Churches' mission work. They will find many reasons to justify their tepidity in this report: in fact, many tempted to this attitude will be able adequately to rationalise and confirm their reluctance to give to the work of missions. Others who have had doubts as to the principles, the methods, and the organisation of Missions will be strengthened in their doubts if not persuaded to make efforts to reverse the present program and insist on quite different

aims, program, and administration than at present prevail. The conclusions of the book are susceptible of a wrong use and application. The very integrity of the writers, their patent good faith, their skill and plausibility make what they present a matter of great moment for us all.

"The plea for less dogma is no new thing. Yet, as Fr. Waggett once put it, 'an unreasoned Gospel means an ungospelled reason.' What God seeks in us is our whole allegiance—wills and hearts and intellect. What He has given is truth, in reason and revelation. Doctrine is essential and vital. These very pages now under our consideration drip dogma and doctrine. It is only a question as to the right sort of doctrine. The author of the earlier chapters of the book sets forth a dogmatic theology in the section entitled 'The Message for the Orient.' It is clear and cogent: a coherent system of the doctrines of Liberalism. For example, 'for Christianity (this means that) God is a self.' Does it? Is He not a Society-of-Selves-in-Unity? (See pages 55 ff.) The authors do not approve of the doctrines given in many of the missions, and prefer their own, which they are convinced constitute the essence of Christian truth. It is not a question of no dogma really but of *which* dogma.

"The plea for a return to the 'simplicity of the Gospel' (cf. pp. 83 ff.) unfettered by any historical system, is in sharp contrast to the burden of criticism levelled against the actual methods and means used in the field. The schools, institu-

tions, hospitals of the Christian mission enterprises must be efficiently handled according to the accumulated experience of the past in the light of best modern methods. Why not return to the simplicity of primitive medicine and education?

"With such principles and their implications we are in hearty and grave disagreement. If these be the foundations and premises of the outlook of the book, we can scarcely feel for further agreement in their further development and exposition. In so sincere and earnest a work as this, with its every evidence of candid good will, its felicity of expression, and its integrity of purpose, there lie certain presuppositions and doctrinal convictions from which we heartily dissent. They may be stated in the old terms: We Believe that Christianity is essentially a Society, given as this Church of God to man, empowered and quickened by His Spirit, endued with a message of saving truth, guided and enlightened with God's wisdom to convey that message, to incorporate converts into itself, to strengthen and guide them and mediate to them His grace. It is radically impossible to dis sever Christianity from the Church.

"Fired with such a vision of the true eternal gospel men have gone to spread the Good Tidings and shall continue to go, so long as there be any men untouched by the compassionate love of infinite righteousness, the yearning heart of Omnipotence." Reprinted from *District of Shanghai Newsletter*, Feb. 1933.

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NOTES ON CONTRIBUTORS.

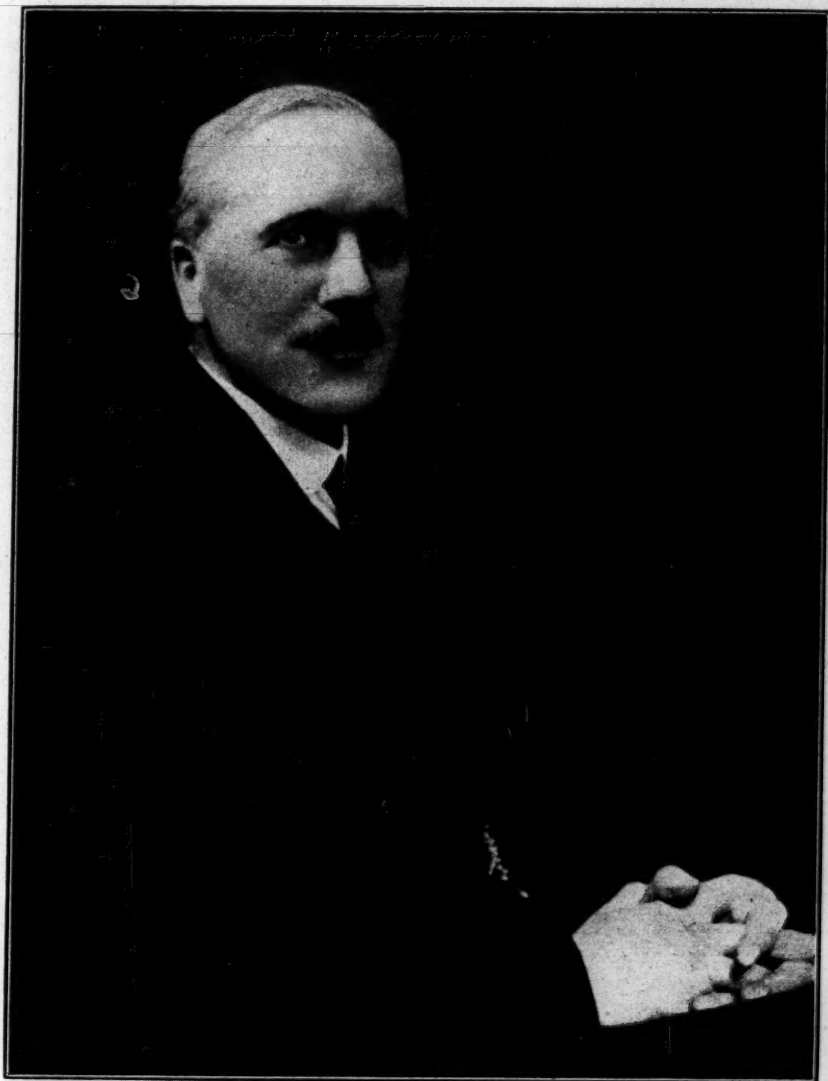
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HENRY T. HODGKIN